

CHRISTIAN ADVICE

Both to *Mocker* *CV*
OLD and YOUNG,
RICH and POOR;

Which may serve as

A DIRECTORY

At hand,

Ready to direct all Persons almost in
every State and Condition.

Under XXVII General useful Heads.

Rom. 10. 1.

*Brethren, my hearts desire to God, and prayer for
you all, is that ye may be saved.*

Καὶ τὸ θεῖον ἔστι τὸ ἀγαπᾶν τὸν Θεόν καὶ τὸν πλησίον σου.

Omne crede diem tibi diluxisse supremum.

Si Christum nescis, nihil est si cetera nescis.

Si Christum nescis, nihil est si cetera nescis.

If Christ you know, though nothing else,

I will bring you unto bliss.

If all things else, and know not Christ,

Of Heaven you shall miss.

L O N D O N, Printed for E. D. B. at the
Crane in Pauls Church-yard.



London
wards my

Ann

Wm

Ann Lawrence

Ann Lawrence

Mary

B

R

John



✓ 4401. 8. 66

1868.



The Effigies of M^r Tho: Mocket some time of Qu:
 al: Camb: M^r of A: in both the Universities and
 Minister of the Gospel. Etatis sue 68. A.D. 1670.



... ..

A few VERSES

On Psal. 39.v. 5. *Amici cuiusdam.*

Threescore and ten the age and life of
man,

In holy *David's* eyes seem'd but a span.
Yet half that time is lost, and spent in
sleep :

So only thirty five for use we keep,

Our dayes of youth must be abated all.

Child hood and youth wise *Solomon* doth
call

But vanity, meer vanity he saies

Is what befalls us in our childish daies.

Our daies of age we take no pleasure in,

Our daies of grief, we wish had never bin.

Sotime deducted, 'youth and age and care
row,

Only a span is all the time we borrow.

Al. 2.
Now we do count our time by years, and
daies

Ere long we reckon must another way.

Make it your work, here so to live and
labour

That you may live with God eternally.

Live every day as if you were your last day.



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LONDON, Printed for Edw. Bland, at the
Craze in Pauls Church-yard.

ADIVA

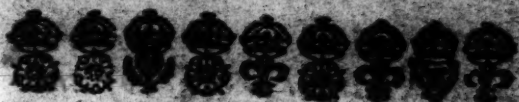
О. М. О. У. Л. а. д. а. О. М. О. У. Л. а. д. а.

A DIRECTORY



Of the same family as the
 one above, but the
 color of the
 flowers is
 white.

London, Printed for E. & F. N. Spon, 1877.
 Printed by E. & F. N. Spon, 1877.



To

The Right Honourable,
truly Noble and Religi-
ous, and now also the
aged Lady, the Coun-
tess of Exceter; increase
of honour, holiness and
comfort here, and per-
fection hereafter.

Madam!

A

*Although you might
wonder, that such
an one as I should
presume to pre-
sent so small and
mean a piece to your hands,
and under your name to the
holiest*

world, who have so many rare
and excellent Workes of emi-
nent men, of your own alrea-
dy; yet be pleased to pass by
my boldness, and to accept my
Reasons that moved me so to
doe, though slender. I had
sometimes the honour to wait
on, and preach to the Right ho-
nourable Lord, John Earle of
Bridge-water, Baron of
Brackly and Elsemere, &c.
your Father, and then Lord
President of the Marches of
Wales, under King Charles
the first, long since deceased;
and had (I may truly say
without ostentation) respect
and favour above my expecta-
tion and deserts, and promi-
ses of preferment. I also well
knew the Lady Catherine
Courten your sister deceased,
very worthy to be remem-
bered and honoured, who was
pleased.



pleased to accept of a small
piece from my hand; also your
great candor, piety and good-
ness, which God of his free
grace hath enriched you with,
for which I cannot but much
honour you; and if your Lady-
ship shall be pleased to favour
a poor Minister of Christ so
far, as to let this mean piece
come to your hand, and pass
abroad under your Name,
though mean and homely; I
trust it may be of some use to
others, and possibly to your
self, seeing the truths of God
are the same, though in a mean
dress; and great souls must
be nourished with the same sin-
cere milk of the word, go to
Heaven in the same plain way
of truth and holiness. Though
this be but as Goats hair was,
to make an outward covering,
to save the rich Furniture and
Curtain

Curtains of the Tabernacle,
and make other rich pieces ap-
pear with more lustre and
beauty; this plain homely dish
of spiritual food, may give
you occasion to relish, value
and desire others the more,
and to feed more savourly on
them. And so your Lady-ship
will oblige me to be most rea-
dy

MADAM,

To love, honour, and serve
you in the Lord,
while I am

THO. MOCKET.

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To

*My dear Relations, Friends
and Acquaintance, especially
in the Counties of Kent, Lon-
don, Middlesex, Hertford
and Essex. T. M. heartily
wisseth Grace, Mercy and
Peace, from God the Father,
and from our Lord Jesus
Christ, with a daily increase
thereof.*

DEAR FRIENDS:

YOU have been loving kind
and respective unto me
and mine; and now be-
ing Aged, drawing near
unto seventy, I am very desirous
to leave with you a few lines, in-
stead of a worldly Legacy, (which

(2)

I am sure many of you need not,
nor desire) as a Testimony of my
thankfulness, unfeigned love,
due respects, and hearty desire of
your real good, temporal and e-
ternal: that they may be present
with you, and speak unto you,
when I cannot come at you, or
am gone from you into the place
of silence: and therefore I have
been desirous to publish these
lines; (the substance of which, for
the most part, being the fruit
of some hours thoughts in my
bed,) and in a very plain phrase
and method, being intended for
the meanest and weakest capaci-
ties, as well as others. And though
it be but as Goats-hair towards
the building of the Tabernacle,
yet notwithstanding may, (and I
hope in the Lord, will, through his
blessing) help also others memo-
ries, stir up their affections and
hearts to a more serious walking
in the good way of holiness and
righteousness; which will bring
to heaven, and eternal happiness.
Into which way I am fully persua-
ded,



(3)

ded, many of you are already entred and walking; but I cannot say so of all to whom this is intended and offer'd, and therefore hope you will not be offended, though I do adde divers directions for the better information, instruction, and direction of others, towards the more easie getting, preserving and increasing sound knowledge, true and living grace, to enable for the right use of the Sacrament of the Lords Supper, too much neglected by many, and all other Ordinances of Christ: and especially to be prepared to live and dye holily, comfortably, and happily; which, next to the glorifying of God, is the great business which we have all to do, while we are here in this world, and for which end we came into the world, and God hath given us life, the use of reason, and understanding, and the Word and Sacraments, the means of grace and salvation; which if any do neglect, they are utterly and everlastingly undone, and must perish

(4)

eternally. But rather I judge it will be a rejoycing of hearts to you, who are already made wise unto salvation, to see or hear that others also that are made wise, or any ways helped in the way to get true wisdom.

I intended this only as an Epistle to another Treatise on a necessary subject; but seeing it swell in the penning, very much beyond my expectation, I publish it by it self, and it may be the other hereafter, if life, health, liberty, and the croud of other mens workes, that press to be abroad, do not hinder.

There are divers qualifications and things required, as absolutely necessary to them of years of discretion, to be had and exercised; as to be enabled rightly to partake of the Sacrament of the Lords supper as a priviledge and benefit, so to live and dye comfortably and happily, which is the earnest desire of my soul, and daily prayer unto God for you all: namely, sound knowledge,

(5)

ledge of the things of God, saving faith, true repentance, sincere love and charity, and new obedience, or holiness of heart and life: and therefore I intend to speak something of each of them severally, by the assistance of God.

1. *Knowledge*, a particular distinct grounded knowledge is necessary to salvation, in all that are of years of discretion. Let me mind some of you, of some of the most necessary points of the Christian Religion, the doctrine which is according to godliness. Namely, that there is only one true and living God, and three distinct persons, or manner of subsisting in that one undivided divine nature and Godhead; the Father, Son, and Holy-Ghost, or Spirit.

1. *That there is a God*. Because we live in an Age, in which that damning sin of unbelief and Atheism is much more frequent then (I think) in any Age heretofore amongst Christians, a sad sign that some grievous judgments from God, if not destruction, is drawing near;

near : I shall here set down a few Arguments, to prove, *That there is a God*, (which a man would think most clear, and needs no proving) which I hope may be of some use to confirm many ; though not to convince professed Atheists, or wilful Cavillers.

Besides the Testimony of the holy Scriptures (which have many demonstrative arguments in them, to prove clearly the divinity and infallible verity and certainty of the holy Scripture, and so most fully and plainly that there is a God ; consider seriously these few of many that might be produced.

1. The Heavens and Earth, and all the Creatures in them, as the Sun, Moon, Starrs, &c. do clearly prove it, to all that are not wilfully blind, and judicially given up to blindness, to their eternal destruction : for nothing can be the cause of it self ; the world could not make it self, for then it should be both the cause and the effect, both before and after it self. Therefore the world
and

(7)

“ and all things in it must have
“ their being and beginning from
“ some one first, and suprem
“ cause, which is of infinite wis-
“ dom, power and goodness, and
“ of it self; which gives being and
“ continuance to all other things;
“ and this is God.

“ Also the first creature was
“ made of nothing, of no forego-
“ ing existant matter; otherwise
“ it not made, it could not be
“ subject to change and alterati-
“ on. And all Creatures are finite,
“ compounded, and imperfect;
“ unable to make themselves, or
“ the least fly, or worm, or to sus-
“ tain themselves; and therefore
“ of necessity, there must be a first
“ suprem cause, which is of it
“ self, of infinite power, wisdom,
“ and goodness, and most perfe-
“ ct, which gives a being and
“ continuance to that first Crea-
“ ture, and to all things, which
“ are very good in their kind,
“ Gen. 1. 31.

22. The great wonders and mi-
racles that have been done, at the

di-

dividing the red Sea and Jordan, causing the Sun and Moon to stand still, and at another time to go back ten degrees; and the Miracles wrought by the Prophets, by Christ himself and the Apostles, as raising the dead, making them that were born blind to see, the lame to go, the dumb to speak, the dead to live again, and very many more, which many thousands of eye and ear-witnesses saw & heard; all which were not only above the ordinary course of nature, but simply above the power of nature: do plainly and evidently prove, that there is one suprem absolute cause, of infinite knowledge, power and goodness, which is God.

3. The acts of conscience do prove that there is a God; which are to excuse and comfort in well doing, against disgraces, slanders, and sufferings; and to accuse, condemn and terrify for evil doing, though committed never so secret, and so that sometimes the sinners to free themselves of the terrible & troubles of conscience make away them-

themselves; thousands have done so in all Ages: which proves that there is a supream Judge that sees all, though never so secret, will call the sinners to account, and condemne for their evil deeds, and punish the evil doers.

4. *The powers of the Soul prove,* that there is a God. The Soul is a substance spiritual, invifible, immortal, ever-living, exceeding active, that can move its thoughts and eyes from one place to another, from one kingdome and part of the world to another, from earth to heaven in a moment: it is indued with understanding, will, reason and affection, and is capable of eternal happiness, and of eternal misery; and therefore must of necessity be from a cause that is spiritual, invifible, immortal, infinite in understanding, wisdom, power and goodness, which only can fatisfie the vast and boundless desires of the Soul: which cause is God; for the Soul could not make it self, and its admirable faculties.

5. The

5. *The practices of Satan prove as much* ; for the devil labours by all means to move men to deny God, to draw them to sin, and all ungodliness, to extinguish the light of the word, and to keep men in ignorance, bring them into errors, prophaness and all wickedness ; as our present times and all Ages prove by woful experiences ; and so to bring men to eternal destruction : which plainly shews that there is a God, who is most holy, just, good, and that gives eternal life to his children & servants that desire faithfully to serve him, keep his law, and obey his commandments. *John 10. 27, 28. Heb. 3. 9.*

6. *The consent of all Nations in the world prove clearly that there is a God* ; no Nation was ever so barbarous as not to acknowledge and worship a God, as the Heathen Orator *Cicero* observed : & although they could not by the light of nature know the true God ; yet they had and worshipped many Gods, or Idols rather, yea some unknown, as *Acts 17. 23.* To be unknown

known God, that they might be sure amongst them all to worship the true God: a plain & sure argument that they knew there is a God to whom divine worship is due.

7. *The defence, protection and increase of the Church and people of God*, who were very few at the first, notwithstanding all the malice, fury, power and policy of the Devil, and all worldly men his instruments, who were very many to one Christian, and those many of them of great Authority, malice, power and policy; and laboured with all their might, by all means possible that the Devil and worldly men could invent, utterly to root out all that did own and profess Jesus Christ, and the Christian Religion; as *Psal. 82. 2, 3, 4, 5, 6.* Notwithstanding the Christians have been wonderfully preserved, defended, supported and strengthened to indure contempt, disgrace, poverty, imprisonment, and the most exquisite torments that could be invented, e-

ven to the death, with invincible courage, and admirable patience, comfort and cheerfulness also many of them, & were much increased by the very same means the Enemies used to root them out : and the Enemies were plagued with dreadful judgements, and horrors of conscience; so that many of them, out of anguish and despair of attaining their ends, the destruction of the Church, made away themselves, others did leave their places of great Authority, power, wealth and honour : which is an evident demonstration, that there is a God of infinite power, wisdom, goodness and justice, that did so defend, protect, support, comfort and multiply his suffering people, and disappoint, plague and severely punish their Enemies, that they might easily see their sin in their punishment.

8. Lastly, to name no more, it is an evident and undeniable argument, that there is a God, that such as have studied to become Atheists, could never blot this truth
out

out of their consciences, but at some times were forced to confess that there is a God, at least to fear and tremble at the thoughts of his Majesty, and wonderful workes, as thunder, and such like.

2. *That there is but one God*, is evident to common reason, because there can be but one infinite, omnipotent, eternal and most perfect being; but one first cause of all things, for all things are referred to one first cause, *Gen. 4. 35. Rom. 11. 36. Revel. 1. 8. and 4. 11.*

3. *That there are three distinct persons or manners of subsisting, in that one God-head.* That there is a plurality of divine persons, more then one, is evident from the Hebrew forms of speaking of God. *Gen. 1. 1.* In the original, word for word, *Gods be created*; a Noun plural, to a Verb singular. *Isai. 54. 5. Thy makers is thy husband.* *Eccles. 12. 1. Remember thy Creator.* So, *Psalms 149. 2. Also Genes. 19. 24. Jehovah rained upon Sodom and Gomorrah brimstone and fire, from Jehovah out of heaven*

(14)
ven: likewise, *Gen. 1. 26. Let us
make man. Job 35. 10. These
and divers other Hebrew forms
and expressions, prove that there
is a plurality of persons, of divine
persons in the God-head. That
there is a Trinity, three distinct
divine persons in the God-head,
is clearly evidenced, (and so as
cannot with any colour of reason
be denied) from those words of
our Saviour, *Matth. 28. 19. Go
and teach all Nations, baptizing
them in the name of the Father, of the
Son, and of the holy Ghost. Also
from 1 John 5. 7. There are three
that beare record in Heaven; the
Father, the Word, and the holy Ghost,
and these three are one; namely, one
God. See likewise *Mat. 3. 16, 17.***

Which three divine persons in
that one undivided essence, na-
ture or God-head, are these; the
Father, the Son, and the Holy-
Ghost, or Spirit; and are all co-
equal, co-essential and co-eternal,
of a most pure and spiritual na-
ture, infinite in understanding,
wisdom, power, goodness, mercy;

most
most
most

most holy, and most righteous.

That God is the creator, maker, preserver, and governour of the whole world, and of all persons and things in it, with all their actions and events: that he made man after his own Image, in knowledge, righteousness, and true holiness; who by eating of the forbidden fruit, lost the Image of God, in which he was created, and all his peace and happiness, and all mankind in him, and became very sinful and miserable of himself, and by nature altogether unable to do any thing that is truly and spiritually good and pleasing unto God, or not to do evil, which brings guilt and condemnation.

That Jesus Christ, the eternal Son of God, the second Person in the blessed Trinity, took on him the nature of man, and was made in all things like unto us, sin only excepted; was born of the Virgin Mary, suffered under Pontius Pilate, and so on as it is in the Creed: and this, that in our nature, name and stead, he might fulfil the law, satisfie

He Gods justice, and purchase for all, his righteousness and life eternal.

Also, that Jesus Christ is the Prophet, Priest and King of his Church.

1. A Prophet, to reveal unto us the way to everlasting life, what we are to know, believe, and do that we might be eternally saved. *Deut. 18. 18, 19. John 6. 14. Luke 4. 18, 19.*

2. That he is a Priest, and our great high Priest, to offer up himself a sacrifice once for all, *Heb. 5. 1. and 9. 26.* Which he did by his suffering death, and rising again to satisfy the justice and law of God for mans sins in transgressing his law, and thereby purchasing for all his eternal redemption, reconciliation, forgiveness of sins, justification, acceptance of our persons and services, and eternal life, *Rom. 4. 25.* and all good things needful for this life, and that to come, and also to make intercession to the Father for us. *Heb. 7. 25.*

3. That Christ is also a King, to bridle and subdue all his Enemies. *Colos.*

Col. 2. 15. 1 Cor. 15. 28. Psal. 110. 7. 2.
and to gather & govern his Elect
and chosen; powerfully to save
them out of the hand and power
of sin, Satan, death and hell; bring
them into his Church and king-
dom by effectual calling and re-
generation; and to govern them
by his word and spirit to life ever-
lasting. *John 10. 16. Haggai 2. 7.
Ezek. 34. 23, 24.*

Also, there must be a particular
and distinct knowledge, in some
measure of the moral law of God,
and of the Sacraments.

Of the law of God, a brief sum-
of which we have contained in the
Decalogue or Ten Command-
ments; which contains the duty
we doe owe to God and Man;
what is evil, and what we are to
repent of, shun and avoid; and
what we are to do and practice;
how we are to carry our selves,
both towards God in all duties of
piety and holiness; and towards
man, our selves and others, in the
duties of mercy, justice and equi-

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man, our selves and others, in the
duties of mercy, justice and equi-

The Sacraments also. There must be a particular knowledge of the Sacraments of the new Testament, viz. Baptism & the Lords Supper.

Baptism is a Sacrament of our ingrafting into Christ, communion with him, and entrance into the Church. Mat. 28. 19. Rom. 6. 3, 4. It signifies the washing away of sin from the Soul by the blood of Christ, and the renewing graces of his Spirit; and so our justification and forgiveness of sinnes, and our sanctification, Mark 1. 4. Acts 2. 38. Titus 3. 5. And binds all that have been baptized, to believe in Christ, forsake sin, and live holy according to the command of God. Acts 8. 37, 38. Mat. 3. 8. Rom. 6. 3, 4, 5.

Baptism is a privilege which belongs to all the Infants of believing Christian Parents. Mark 10. 13, 14. When some would have hindered the Parents from bringing their young children to Christ to bless them, his Disciples rebuked those that brought them: but when Jesus saw it, he

he was much displeased, and said,
 Suffer little children to come unto me,
 and forbid them not, for of such is the
 kingdom of God, τῶν τῶν τοιούτων, of
 these and such like, is the kingdom of
 God. If little children, & young In-
 fants, Children new borne, as Luke
 hath it, Luke 18. 15. be within
 the Covenant, as they are; then
 they ought to have the Seal of the
 Covenant; and if they be of Gods
 kingdom, his subjects, then they
 must wear his Livery and badge.
 Infants are now as capable of re-
 ceiving Baptism and the benefits
 of it, as the Infants of the Jews
 were to receive Circumcision: and
 what is now objected against In-
 fant-baptism, might as well have
 been alledged against the Jews
 circumcising their children:
 therefore to lay aside or deny In-
 fant-baptism to the children of
 believing Christians, is in effect to
 make themselves wiser than God.
 I will add but one argument.
 That which was commanded
 and practised by the people of
 God, for two thousand years, yea
 and

and much more, was approved and commanded of God, and is no where forbidden or repealed, is still to be used; but the sealing of the Infants of believers with the first seal of the Covenant, was commanded, practised by the people of God so long, also approved and commanded of God; and 'tis no where repealed or forbidden, shew it if any can: therefore it is still a duty to be observed by Christian believing Parents.

Object. It is objected, that Infant-baptism is no where commanded in the new Testament, nor any express example; and we must do nothing without divine warrant.

Ans. True: but this is sufficient warrant: to give the first seal of the Covenant to Infants, was expressly commanded in the old Testament, and is no where repealed or forbidden; and therefore a duty still, as the observation of the Lords day, or Christian Sabbath is by the fourth Commandment. Besides, there are express

general command to baptize Infants in the New Testament, as, Mat. 28. 19. Ad. 2. 38, 39. and general examples of whole households; and 'tis much more then probable, there were many children in them; let them prove the contrary if they can: men had need to have cleer & expresse Scripture, to lay aside a duty commanded and approved of God, & so long practised by the godly, by the whole Church of God. It troubles me to see and hear that any professing godliness should be so far deceived, and be so injurious to themselves, & their poor Infants, as to deny to give them that privilege and favour, which undoubtedly Christ allows and intends, whose grace and priviledges are not less to the children under the Gospel, then to them under the Law, but rather much more. That place most think is full, Rom. 11. 17. The Gentiles being ingrafted into the true Olive-tree, do partake of the root and fatness of the Olive-tree, of all the privi-

priviledges of the Jews, the true Church of God, whereof *Abraham* was the root and father; of which to be within the Covenant, to be members of the Church of God, and have the first Seal of the Covenant, which now is baptism, is one; and when they come to years, the Sacrament of the Lords Supper also. I will add but this. If Christ under the Gospel hath barred Infants of believing Parents of the Sacrament of Baptism, then it is, either in mercy or in judgement: let them that deny Infant-Baptism, make their answer; & I know readily what to reply. But I now study brevity, brief hints onely, not large treatises.

2. *The Sacrament of the Lords Supper* is also an ordinance instituted by Jesus Christ, in the same night in which he was betrayed, to be a Sacrament of our continuance and growth in Christ; to represent and signify the Body and blood of Christ crucified for our sins, together with all the benefits of his suffering and death;

1 Cor. 10. 16. and 11. 23, 24, 25, 26.
To be a special token and pledge
of his great love, in suffering and
dying for lost and miserable sin-
ners and enemies. Rom. 5. 6, 7, 8.

The end is to confirm our faith
in Christ, communion with him,
and all saving graces in us, (but it
cannot confirm these, where they
are not) to keep in remembrance
the Lords death until he come a-
gain, and to testify our love one to
another. 1 Cor. 10. 16. 1 Cor. 11. 24,
26. 1 Cor. 12. 13.

These, and all other grounds
and principles, of the Christian
Religion, at least those which are
absolutely necessary to life and
salvation, must be known and un-
derstood: for without a particular
distinct knowledge of these do-
ctrines of faith and godliness,
in some measure, there can be
neither saving faith, nor repen-
tance, nor love, nor holiness in
truth, without which there can be
no salvation. John 17. 3. Isai. 53. 1.
*This is life eternal, to know thee the
only true God, and Jesus Christ whom*

thou hast sent. Prov. 19. 2. Without knowledge the mind is not good. Hob. 4. 6. My people are destroyed for lack of knowledge.

Particularly, concerning the Sacrament consider 1 Cor. 11. 27, 29. Whosoever shall eat this bread, and drink this cup of the Lord unworthily, is guilty of the body and blood of the Lord, and eateth and drinketh damnation to himself. (Mark the reason in the next words) not discerning the Lords body. 2 Thes. 1. 7, 8, 9, 10. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction. And so on to v. 11.

And this knowledge must not be an idle meer notional knowledge, swimming in the brain; but an operative, practical, powerful, transforming knowledge, such as workes on the heart, and puts on to believe and practice what a man knoweth; and doth transform

forme, change, and make a man to endeavour to be like unto God himself; loving, merciful, good, gracious, holy, just, true and spiritual. Many wicked men, yea, enemies and persecutors of the true Religion and godly men, have & do know much as to a speculative and notional knowledge; and can speak well, when they please, but make no conscience to practice what they know.

Secondly. *Faith* is necessary to the right participation of the Lords Supper, also to live and die comfortably and happily. A particular distinct *Faith*, which is a receiving and resting on Christ alone for salvation, as he is offered to us in the Gospel. More largely and generally, *Faith* is a resting and relying on God the Father, for all good things, both for soul and body, this life and that to come, only for the alone mercy of God, and merit of Christ, the Mediatour. John 1. 12. and 3. 16. God so loved the world, that he gave his only begotten Son, that whoso believeth in him should not

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perish

perish, but have everlasting life. Mark 16.16. He that believeth— shall be saved, but he that believeth not shall be damned. Heb. 11. 6. Without Faith it is impossible to please God.

Thirdly, Repentance is also necessary to live and die well, and happily. Luke 13. 3. 5. Said our Saviour, Except ye repent, ye shall all likewise perish. Therefore it is called Repentance unto life, Acts 11. 18. Now repentance is a conversion or turning of the heart and whole man from sin, (all sin in affection and endeavour) unto God. Therefore it is so often expressed in the Scripture by turning; as Deut. 4. 30. and 30. 10. 1 Kings 8. 35. Nehem. 1. 9. Psal. 7. 12. and very often elsewhere.

There are two parts of Repentance; Humiliation, and Reformation.

1. Humiliation and sorrow for sin past and present, because sin, a transgression of the holy just and good law of God, Rom. 7. 12. and because offensive and hateful to God,

God; a filthy thing, defiling and dangerous to our selves, yea damnable if continued in.

2. *Reformation* or amendment of life, an unfained leaving of all sin in affection, and also in practice, in respect of sincere desires, purpose and endeavour daily to amend whatsoever is amiss, and to lead a life according to the command of God; without which sorrow for sin and humiliation availes little.

Fourthly, sincere love, true hearty Christian love is another necessary grace; both love to God the Father, Jesus Christ, and to our Neighbour.

1 Love to God, even the whole blessed Trinity in unity, who is the only chief and all-sufficient good, most lovely in respect of his most excellent wisdom, love, goodness, holiness, mercy, truth, faithfulness, justice, and all other his transcendent perfections. Also for what he hath done for us, and is still most ready to do for his people *Deut. 6. 5. Thou shalt love*

the Lord thy God, with all thy heart, with all thy soul, and with all thy might. So Dent. 10. 12. Mat. 23. 37.

2. We must love our Neighbour also, Mat. 22. 37. Thou shalt love thy Neighbour as thy self; that is, truly, heartily and really, making it appear by the fruits and effects of it, as occasion requireth, and opportunity serveth, and as we are able, and that both to good and bad men.

1. Good men with a love of complacency and delight, because of the Image of God in them, Psal. 16. 2, 3.

2. Bad men, evil, yea wicked men, yea, enemies, with a love of benevolence, that is, so as to pity them, wish them good, pray for them, counsel, instruct, admonish and reprove also, when there is just cause, occasion, opportunity, and we may do it with any hopes of doing good. Levit. 19. 17. Thou shalt not hate thy brother in thy heart, but thou shalt in any wise rebuke thy neighbour, & not suffer sin upon him, or not bear sin for him, as the margin

margin hath it. Mat. 5. 44. I say unto you, (said the Lord Jesus) Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that you may be the children of your Father which is in heaven. Not rendring evil for evil, 1 Pet. 3. 9. Yet hate and shun their sins, and have no fellowship in the unfruitful workes of darknes, Eph. 5. 11.

Sixthly, sincere obedience, an hearty desire, purpose and endeavour to observe the whole will of God, and obey him in all his commands both of piety and holiness towards God, and of justice, equity and mercy towards men, & sobriety towards ones self, Tit. 2. 11, 12. This I mention particularly, though it might have been included in the former, because Christ will be a Saviour to none but to them that do sincerely obey him, Heb. 5. 9. Christ Jesus shall be revealed from heaven, with his mighty Angels, in flaming fire, rendring vengeance on them that

know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 *Thes.* 1. 7, 8, 9, 10. And because I would have it particularly minded and observed,

Now consider, I beseech you, for the Lord Jesus Christ his sake, and that seriously,

1. Whether you have these, such a knowledge of God, and of your selves; whether you do in some measure see your misery by sin, the remedy thereof by Christ; know the doctrine of the Sacraments, and that not with a bare notional knowledg, but a working and practical knowledg. And have you a true living faith in God, through Jesus Christ whom he hath sent? such a faith as applies the righteousness of Christ for justification, and draws virtue from him for sanctification and holy conversation? Do you truly repent of your sins, and heartily endeavour to amend what is amiss? are you new creatures, and endeavour to live in newness of life? Do you make conscience of
obey-

obeying Gods commands, of living holily, and dealing truly, faithfully and justly with all men? Do you truly love God for himself, and above all things, and your neighbour truly and heartily for Gods and Christs sake, wishing his good, and be ready to do any Christian neighbourly office of love for him, or any of them; forgiving private wrongs and injuries, as you would that God for Christs sake should forgive you? or do you heartily desire and truly endeavour after these things? if so in truth, then happy are you, blessed be God for this great mercy and goodness to you: he has done more for you, then if he had given you very many thousands, and made you great, the greatest persons in the world, yea, then if he had given you all the world; when he has left many, even great ones, as well as others, to live and dye in their sins, and perish in their ignorance, unbelief and impenitency. The Lord increase it in you daily more and more.

more where it is begun, and preserve you to his heavenly kingdom.

But if you be still grossly ignorant, or in your unbelief and impenitency, you (so many of you as so continue) are in the state of nature, in the gall of bitterness, without Christ, servants to sin, slaves to the Devil, children of wrath; and so living and dying, must perish eternally. Give me leave therefore plainly to tell you the truth, for you will finde it so, and no way possible of escaping the wrath to come; if you will not believe me, read your selves *Psal.*

9. 16. The wicked and all that forget God, shall be turned into Hell, that is, all that do not so know God as to remember him, and obey his command. Read also Hos. 4. 6. 2 Thes. 1. 7, 8, 9, 10. Then

2. Consider, the absolute necessity of diyine knowledg in some degree; of faith, repentance, love to God and men, of sincere obedience to his commands, and of holyness, unto life and salvation. For with-

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out knowledge of the doctrine of the Gospel, and law also in some measure, there can be no true faith, nor repentance, nor love, nor true obedience, nor holyness, of heart and life; no justification, no pardon, or forgiveness of sins, nor any true peace, or comfort, in life nor death, neither here nor hereafter. To this end, I beseech you read and consider seriously these and other such like places of Scripture, though some of them have been mentioned already before, viz. concerning the necessity of Knowledge, John 17. 2. Hos. 4. 6. 2 Thes. 1. 7, 8, 9. Of Faith, John 3. 16. Mark 16. 16. Of Repentance, Luk. 13. 3, 5. Ezek. 18. 30, 31. Of new obedience to God, of righteousness and holiness of heart and life, Heb. 12. 14. Rev. 21. 8, 27. and 22. 14, 15. 1 Cor. 6. 9, 10. Gal. 5. 19, 20, 21. and 6. 7, 8.

3. Consider your miserable condition without some measure of knowledge, faith, and other saving graces, and holyness. If you be destitute of these, and so go on
still

still in your ignorance, or unbelief, and impenitency, and disobedience to the commands of God, there will be no hope, or possibility; you shall for ever be shut out of Heaven, deprived of Gods favour, health, peace, liberty, ease, and of all worldly good things, of every good thing that may afford you any the least joy, comfort, ease or content: moreover, you cannot, so living and dying, escape being condemned and turned into hell, when you dye, there to be tormented for ever, with the Devil and the damned spirits (read and consider in the fear of God, Mat. 25. 41, 46.) without any hope of an end, release, ease or mitigation, Revel. 14. 10, 11. Luke 16. 23, 24, 25, 26. *They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and they shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb: & the smoake of their torment ascendeth up for ever and ever:*

&

& they have no rest day nor night: O
 woful ! that word of being tormen-
 ted for ever and ever, is the most
 transcendent astonishing thing ;
 the very fore-sight, or fore-
 thought of it, is very dreadful to
 them that have their consciences
 any whit awakened. See *Isai. 33.*
14. The sinners in Zion were afraid,
fearfulness surprized them, (so that
they cryed out) Who among us shall
dwell with the devouring fire ? who
among us shall dwell with everlasting
burnings ? If the sight or thought
 of it, at so great a distance, was so
 dreadful, as that nothing run in
 their minds and mouthes, but *de-*
vouring fire, and everlasting burn-
ings ; what will the torment it self
 be when felt ? and if the pain of
 one member here tormented with
 the gout, stone, head-ach, tooth-
 ach, cholick, or the like, some-
 times be so grievous, especially
 when in an high degree, which u-
 sually is but for a few hours or
 dayes at most ; what will the tor-
 ments of hell be, which shall con-
 tinue not onely for a few daies, or
 years

years, but for very very many thousand and hundred thousands of years, yea for ever and ever, never to have any end, or any the least ease, or mitigation of pain; no not after millions and millions of years. You know the sad story or parable of the rich glutton, Luk. 16. 19. &c. who immediately after death, was cast into hell, and being in great torments, could not obtain so much water to cool his tongue, as would hang on the tip of ones finger; no not of merciful *Abraham* his Father, as he truly called him, according to the flesh. The Lord help you and I, seriously to consider this, so as to prevent it.

4. Consider how long you have lived, how much of your time is spent already, how uncertain your life is, how short it may be, and how suddenly death may come on you. Many in the world, yea some which many of us have known, have been alive and well in the morning, and dead ere night; and some that have gone to bed well, were

were the next morning dead: and of some alive, well, ill, and dead in a few houres. I shall privately minde you of one, whom divers of you and my self very well knew, an ancient Gentleman of very good parts, that in harvest last 1669, was in good health, supped very well, was very cheerful and lively, walked abroad after supper, his wife & one or two more being present, fell down suddenly dead, without so much as giving a groan or sigh. And as death suddenly befell him, so it may do any of us, that survive. *Oh that they were wise,* (said God, Deut. 32.29.) *that they understood this, that they would consider their latter end!*

But if any will not hearken to God, repent and return to him, but go on still in sin, presuming on the mercy of God; how just may it be with God, and what cause is there to fear, that he will not hereafter give them time to repent, or else not give them the means, or if both time and means, yet not the grace to use that time

and means, so as to repent to salvation, who have and do willingly neglect the present time and means ! We all know well enough that God himself hath said, *Pro. 1. 24, 25, 26, to 32.* Because I have called, and ye refused ; I have stretched out my hand, and no man regarded, &c. I also will laugh at your calamity, I will mock when your fear cometh as a whirl-wind, when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not finde me : for that they hated knowledg, and did not chuse the fear of the Lord. They would none of my counsel, they despised all my reproof : therefore shall they eat of the fruit of their own way, and be filled with their own devices.

It is true indeed, one sinner (we read of, the good Thief on the Cross) repented at his last hour, and found mercy ; but we do not read of any more in the whole Bible that did so : and his conversion was miraculous, and extraordinary

dinary, to confirm the truth of Christs doctrine, calling and authority, to be the Messiah and Saviour: one, that none who, through ignorance or neglect, have put off repentance, might despair; and yet but one, that none might presume, as *Augustine* well observed.

5. Consider how absurd, how unjust, and unreasonable it is, that any should give the first & best of their days, wit, parts and strength to the service of sin, the world and the Devil, as all natural, unregenerate and impenitent men and women do, and the last and worst of their parts and abilities to God, when they can do little or nothing for God; who in all reason and upon everlasting obligations, should have the first, best, last, and all the time and abilities they have. It is our duty to give all to him, and his due, upon most weighty considerations, as of his creating us of nothing, preserving, sustaining with food, rayment, in health, peace, &c. &c. by our solemn engagements. *Be* to be

be the Lords, renewed at the Lords supper, vows in our sicknesses, weakneses, streights and dangers : would any of us be willing to be so served by any one, that hath his dependance, and all he hath from us ?

6. I beseech you in the name of our Lord Jesus Christ, and as you tender the everlasting good of your soules and bodies, if any of you have neglected this great and most necessary work, to use all the good means appointed of God, with all speed and seriousness, for the getting and increasing of sound knowledg, saving faith, true repentance, sincere love, real obedience, and holiness of heart and life, of which I shall speak more in the general considerations and advices immediately following, which I hope may be of some use to all sorts and ranks of men.

And now (*my dear friends and acquaintance*) let me in the bowels of Jesus Christ, be your Remembrancer, to put you in minde
of

of, and quicken you in the practice of these few following, profitable, necessary and comfortable Christian exercises, though you do know them already, and are established in them, as the Apostle Peter did his beloved Christians, 2 Pet. 1. 12, 13. I will not be negligent to put you alwayes in remembrance of these things, though you know them, and be established in the present truth. Yea I think it meet as long as I am in this Tabernacle, to stir you up by putting you in remembrance, knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

And here I will mind you of no other thing, then what I my self desire, really, sincerely, and constantly to practice: and Oh that the good Lord would enable me by his grace, and that you would help me by your prayers! for I assure you, I desire to think of you alwayes, and to minde you, in my approaches unto God. Oh my friends, my heart is enlarged towards you, and for you; be you!

also enlarged to God for me: I have great need of your prayers.

1. *Read the holy Scriptures daily, especially the Gospels, the Epistles of the Apostles, and the book of Psalms; and let such as cannot read themselves, get them read as often as they can. Even Kings, notwithstanding their many other great and weighty imployments for the publick good, must have a copy of the holy Scriptures by them, and read therein all the dayes (that is, every day) of their lives, that they may learn to fear the Lord their God, and to keep all the words of the Law and the Statutes, and do them, Deut. 17. 18, 19. For blessed is the man that delighteth in the Law of the Lord, and in his Law doth meditate day and night, Psal. 1. 2.*

And in reading the holy Scriptures, observe, as well as you can,
 1. What sins are forbidden, condemned or punished, to avoid them. 2. What duties commanded, commended or approved, to observe and doe them. 3. What promises are made, and to whom,
 and

and believe them, apply them, rest on them, for your encouragement in well doing, or avoiding evil. 4. What threatnings there are against any sin, or judgements of God or man on sinners, to avoid the sins. And 5. what blessings are on the godly, or good things he has done for any, to comfort and encourage you in well doing.

There are also many other excellent books, and treatises, on several parts of the holy Scripture: also on particular necessary Christian duties, of singular use to instruct and direct a Christian in every duty of his general and particular calling, also in every particular state, condition, and relation; which are worth your reading, and serious perusal: which you shall do very well to redeem what time you can conveniently, to read and meditate on them. I shall, for their sakes that know not, name a few choice books; as the *Practice of Piety*, Mr. Scudders *daily walk with*

God

God; Mr. Balls *Catechism*, with the exposition and treatise of living by faith; Mr. Baxters call to the unconverted, also his book intituled, *Now or Never*; Dr. Gouge of *Domestical duties*; Mr. Thomas Gouge *his word to Sinners and Saints*; Mr. Dod on the *Ten Commandments*; Mr. Burroughs *Jewel of contentment*; Mr. Gurnals *whole armour of God*, on Eph. 6. in three parts; Mr. Fenner of *Repentance*, and *Gods alarm to drowsy Saints*; Mr. Dyke of *Conscience*, also of the *Sacrament*; Dr. Prestons of *Gods all-sufficiency*; Watsons *Cordial*; Mr. Brooks of *Jereboams son*, for young men; Mr. Church *Christian daily Monitor*. There are many other excellent works of Mr. Perkins, Mr. Boulton, Dr. Preston, Dr. Sibbes, Mr. W. Fenner, Mr. Obadiah Sedgwick, Mr. Hooker, Dr. Reynolds, Mr. Burroughs, Mr. Caryl on *Job*, Dr. Goodwin, Mr. Calamy, Mr. Bridges, Mr. Swinnock, which I have seen, with very many more, that come not now into my minde, and would be too tedious

tedious to write and read: but these few for direction to them that know not, and desire some help herein.

2. *Take and improve the opportunity of hearing the word preached: especially, on the Lords day, by able and sound men in Office, (others have no warrant, nor call of God,) Jam. 1. 18. Be swift to hear. He that hath an ear to hear, let him hear, said our blessed Saviour, Mat. 11. 15. and 13. 41. For it is the onely ordinary means appointed of God, for to beget, and work, also to preserve, and increase saving knowledge, faith, repentance, and every saving grace. Rom. 10. 14, 17. Faith comes by hearing, and that of men in Office, v. 14. It is the power of God unto salvation. Rom. 1. 16, 17. The savour of life unto life to them that do believe, 2 Cor. 2. 16. Prov. 8. 34. Blessed is the man that heareth me, (saith wisdom) waiting daily at my gates, waiting at the posts of my doors. He that willingly neglects hearing, neglects his own salvation.*

vation. But be careful to hear with humble hearts, with much attention; to remember, believe, love, and practice what you hear; for, *not the hearers, but the doers of the Law are blessed*, Rom. 2. 13. Jam. 1. 22, 23, 25. And be earnest with God in behalf of your Minister, that he may be a useful instrument of God to your soules; and esteem him highly in love for the works sake. 1 Thes. 5. 12, 13.

3. Meditate often on the word you hear and read, 1 Tim. 4. 15. *Meditate on these things; for blessed is the man that doth meditate therein day and night*, Psal. 1. 1, 2. *Ob how I love thy Law!* said David Psal. 119. 97. *It is my meditation all the day*. Meditate often, 1. Of your sins, and what they deserve. 2. Of your death. 3. Of the day of judgement. 4. Of the joys of Heaven. 5. Of the torments of Hell. And 6. Of God, especially of the omniscience, omnipresence, power, justice and mercy, of God, and of the merit of Christ. Dr. Usher has an excellent treatise of me-

meditation, on Prov. 18. *Meditation* is of great use to further our knowledge and understanding in the things of God, to help our memories, stir up affections, help faith, repentance, love, and every grace; put on to practice, and to bring in much sweet comfort, and spiritual thought.

4. Be careful conscientiously to keep the Christian Sabbath, or Lords day holy: for we are expressly so commanded, Exod. 20. 8. Remember the Sabbath day, to keep it holy, viz. in all the duties of Gods worship, publick, private and secret: the whole day is the Lords, but for our spiritual advantage and benefit, who allows us six daies for our worldly business, reserving only some small portions of them, at our best advantage, to seek his blessing on our undertakings, and one whole day in seven for his service, for us to exercise our selves in the works of piety and holyness, works of mercy and charity, and works of present and urgent necessity, that is, such as could

could not be foreseen and done before, nor cannot be put off to another day; as the feeding of the beasts, watering them, quenching of fire broke out, helping a poor beast fallen into a ditch, and such like. It is the Lords day, not ours, set apart not for our worldly business, actions, recreations, or discourse, but his service: God allows us six dayes for them, and this day, one in seven, and the first day of the week, for his service, as may be clearly concluded and proved from the fourth Commandment; Christs resurrection, and resting from the great work of our redemption; the practice of the Apostles, and the whole Church of God to this day. He that makes no conscience of keeping the Lords day holy, will make as little conscience of any other duty of piety towards God, or dealing with men.

5. Pray frequently, fervently, and constantly, in publick, in private, and in secret, also daily. 1 Thes. 5. 17. Pray without ceasing, that is, daily,

daily, instantly, and constantly: not that we should spend all our time in praying, and do nothing else; but keep a constant course of prayer, at the most convenient seasons, daily, and be also ready to pray whensoever there shall be a fit opportunity offered; have alwayes a praying frame of heart, as much as may be. Luk. 18. 1. *Our Saviour put forth a Parable, (sayes the Evangelist) to this end, that men should pray alwayes, that is, constantly, and importunately, and not faint. Eph. 6. 18. Praying alwayes, i. e. on all seasons, and fit opportunities, ὡς ἂν ᾠσώμεθα.*

Pray at least twice a day, morning and evening: the Jews had their morning and evening sacrifices, and incense offer'd, (a type of prayer.) Daniel, notwithstanding his great and weighty employments, and publick business, prayed three times a day solemnly on his knees, Dan. 6. 10. David seven times a day, Psal. 119. 164. But many are like Heathens, and like the brute beasts, have no prayer in

the Family, daily, or none in private; and some onely at night, in a short, curtal, drowly manner, without faith, &c.

In the morning when you wake, let your first serious thoughts be of God, and his goodness towards you selves and others the night past, and heartily praise God for them, *Psal. 103. 12.* Praise thou the Lord O my soul, and all that is within me, praise his holy name. Bless the Lord O my soul, and forget not all his benefits, i.e. not any of them. Consider well, *Psal. 92. 1, 2.* And when you are up and dressed, first addresse your selves to God, by humble and hearty praises, and prayer for grace, and power against sin, and to live holily; for preservation from evils, both of sin and suffering; also for a blessing on your lawful undertakings, and thankfully acknowledge his goodness and benefits, and so labour to have your hearts filled with a sense of Gods goodness, and holy resolutions to walk with God as *Enoch* did.

Also at night, consider what has been done that day past, and how: bless God for what hath been well done, for mercies received, and evils prevented; his blessings on your undertakings, and assistance of you in your callings; humbly acknowledging and bewailing what has been done amiss, beg pardon, and commit your selves and all to his protection and care, for the night, and time to come, in well doing.

Use all kinds of prayer, confession, deprecation, petition, and thanksgiving.

1. *Confession*: confess your sins daily, humbly and unfeignedly to God, with sorrow, and shame, and purpose of reforming what has been amiss. Prov. 28. 13. *He that covereth his sins shall not prosper; but whose confesseth and forsaketh his sins, shall have mercy.*

2. *Deprecation*: pray to God to remove evils felt, and prevent evils feared, both of affliction and trouble, but especially the evil of sin.

3. *Supplication, petition to God* for mercy, pardon, power against sin, and for good things needful both for soul and body, this life and that to come, for your selves and others, especially for those to whom you stand in a more special relation: be earnest with God for Magistrates, and for your Ministers, as you love your own good and welfare of soul and body.

4. *Thanksgiving, and praises:* be thankful to God for every mercy and good thing privative and positive; for evils prevented, and removed, and for good things bestowed and promised for soul and body, for your selves and others, for this life and that to come, *Psal. 103. 1, 2. Ephes. 6 18. Praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseverance & supplication for all Saints. 1 Tim. 2. 1, 2. I exhort first of all, that supplications, prayers, intercessions, and giving of thanks, be made for all men: for Kings, and all that are in Authority, that we may lead a quiet*

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quiet and peaceable life, in all God-
liness and honesty.

6. *Singing of Psalms, Davide*
Psalms especially, and above all
others, is an ancient, an heavenly,
spiritual, comfortable, soul-re-
freshing Christian duty; frequent-
ly practised by the people of God,
both under the old and new
Testament, in the Church of God,
above two thousand (it may be
three thousand) years in the pub-
lick worship of God; and in pri-
vate Families also, particularly,
at the Passover: the Jews used to
sing six Psalms together, beginning
at Psalm 111 (some think Psalm
112) and so on, as the Jewish Rab-
bins, and other learned Divines
do think, called the solemn Hymn,
and the great Hallelujah. Further,
how ancient singing of Psalms is,
Read Exod. 15. 1. &c. How ex-
cellent, Psal. 30. 1, 2, 4. and 92. 1
and 147. 1. How warrantable un-
der the New Testament, See also,
Ephes. 5. 18, 19, 20. Col. 3. 16.
Jam. 5. 13. Psal. 147. 1.

Which custome is probable our

blessed Saviour observed, after the Pascheover and his Supper were performed, *Mat. 26. 30.* and his Disciples. It was used even in mixt multitudes, and so commanded, *Psa 66. 1, 2, 3, 4. & 68. 32. & 96. 1, 2. and 98. 1, 2, 4, 5.* Knowing what I do know, I wonder that any sober Christians should scruple at it, and lay it aside: it was not wont to be so, till of late years the Enemy hath sown his tares among the good Corn, thereby hoping to corrupt us with his many foul errors, and so to divide and destroy us, and the Protestant Religion and Verity; which the God of truth forbid, and rebuke the Enemy.

7. *In performing these and all other religious duties, have a special care, and eye to the manner of doing them, as well as to the Ordinances, and duties themselves; namely, to perform them*

1. *Humbly and self-denyingly, looking unto Christ both for assistance and acceptance, without whom you can do nothing; so*
him.

himself saith, *John 15. 5.* and we find it true by experience, *2 Cor. 3. 5.* that is, nothing rightly and acceptably by our own abilities, but only by the assistance and for the merit and intercession of our Lord Jesus Christ.

2. *Also do all duties with all the strength of your intention and affections, Eccles. 9. 10. What thy hand findeth to do, do it with all thy might.* Most necessary in performing Religious duties, not coldly, carelessly, with wandring thoughts, or dead, drowsie affections, but with the heart kept close to the duty, and with God in the duty.

3. *Also look to a right end:* for the manner and end of doing duties, is that which God chiefly looks at, requires and accepts. Many by-respects and ends may put on to duties; but to do them in a right manner, and to a right end, principally to the Glory of God, and good of Souls, is that which is the heart, soul and life of a duty, argues our faith in God, love to him, and obedience to his So-

vereign Authority, as most wise, just, and good: & without this, the best duties are not regarded, but despised, rejected, and many times cursed and punished; as the Jews services and offerings, *Isa. 1. 11, 12, 13, 14, 15.* & *Isa. 66. 7.* and *Jehu* his good works, *Hos. 1. 4.*

8. *Obey Magistrates*, them that have Authority over you, with all humility & cheerfulness; observing their commands for conscience sake, for so we are commanded, and Nature teacheth us, *Rom. 13. 1, 2, 5. Tit. 3. 1. 1 Pet. 2. 13, 14.* For they are the Ministers of God; the Powers that are, are ordained of God. And yet the Rulers that then were in being were wicked men, Tyrants and Heathens, whom the Prophet *Jeremiah*, *Jer. 29. 7.* and the Apostles commanded to pray for; as *Nebuchadnezzar*, *Nero*, and those under them: much more ought we to pray for, and obey Christian Magistrates. And in case any thing should be commanded (which God forbid, I speak by way of supposition) which upon

Serious

serious consideration you cannot be perswaded can stand with your obedience to God the Supreme Lord, & the peace of a good conscience, forbear to act, yet with all humble respect to Authority, submitting willingly to suffer, rather than to sin ; as the three Noble men did *Dan* 3. 16, 17, 18. and *Daniel*, *chapt.* 6. *ver.* 7, 10, 11. and the Apostles, *Act.* 4. 19. In all other things obey the Magistrate Supreme and Sub-ordinate, readily and chearfully, and thereby give good proof of your Loyalty, and that you are not stubborn and refractory; so that if any should maliciously slander you, or falsely accuse you, you may say as *Paul*, *Act.* 24. 13. They cannot prove the things whereof they now accuse me : and as *Daniel*, Innocencie is found before me, and also before thee, O King, have I done no hurt, *Dan.* 6. 22. and as it is *Act.* 24. 16. I do exercise my self to have always a good conscience void of offence towards God and towards men ; and as it is *2 Corinth.* 1. 12. Our rejoicing is
 this,

this, the testimony of our conscience,
that in simplicity and godly sincerity,
we have had our conversation in the
world.

Also pray heartily & daily for the
King, and all in Authority under
him, that under them ye may live
a quiet and peaceable life, in all
Godliness and honesty; for so we
are commanded as a thing well-
pleasing unto God, 1 Tim. 2. 1, 2,
3. That so doing, ye may put to si-
lence the ignorance and malice of
foolish men, 1 Pet. 2. 15. especially
Popish persons, who are ready to
say they are enemies to King, Ma-
gistrates, and Government; stub-
born, disobedient, and self-wil-
led, rebels to Authority; the great
and common Argument some men
use against those that are most qui-
et, conscientious, and do most
heartily pray for Kings and all
in Authority, desiring their good
every way, and the publike wel-
fare and prosperity, 1 Pet. 4. 3. 4.

9. Have a lawful calling, and use
it lawfully. Have a lawful calling,
some honest employment, especi-
ally

ally such as will conduce to the
 publike good, as well as to your
 own particular benefit; such a
 calling as is of good report, and
 futable to your means, parts, abi-
 lities and condition. This I speak
 to them that are yet to chuse a
 calling; yet such employments as
 are sinful (so some are) ought to
 be cast off. And in a lawful cal-
 ling be faithful, careful, just, and
 diligent in it, avoyding idleness,
 wastfulness and covetousness. This
 duty God laid on man in the state
 of innocencie, to keep him honest-
 ly imployed, and his mind busied;
 but after the fall, toylsome labour
 came in as a punishment for sin.
*Gen. 3. 17, 18, 19. In the sweat of
 thy face, thou shalt eat thy bread, till
 thou return unto the ground. Exod.*
20. 9. Six days thou shalt labour.
 God allows no person whatsoever
 to live without a lawful cal-
 ling and imployment, that is
 capable of doing something. In-
 dleness was one of the sins
 of Sodom. An idle person is *peccator
 vinar diaboli*, the Devils cushion,
 and on

on which he delights to sit; and his anvil on which he uses to hammer mischief. Of such an active nature are our spirits, that if we do not busie them about that which is good, the devil will be sure to set them about that which is evil. You read what sad temptations beset *David* when he was idle; and what sad doings followed, 2 *Sam.* 11. 2, &c. but it cost him very dear, 2 *Sam.* 12. 9. &c. compared with *Psal.* 51. *Deal justly and faithfully with all men, whether they observe you or not. God seeth and abhorreth all unrighteousness, lying, dissembling, cozening and defrauding, even the most simple and ignorant. 1 Thes.* 4. 6. *Let no man go beyond or defraud his Brother in any matter, for the Lord is an avenger of all such. It is an excellent rule which our Saviour gives, Luk.* 6. 31. *As ye would that men should do to you, do ye also to them likewise.*

Therefore having a lawful calling and imployment, labour to manage it lawfully, wisely, and Christianly.

Wisely

1. *Wisely*; watch to observe and improve the seasons and opportunities God offers for the managing your callings and affairs for the best advantage to your selves and others, in an honest way, without covetousness.

2. *Christianly*: manage your callings Christianly and Religiously; that is, with a right Principle, in a right manner, and to a right end.

1. Manage your calling and affairs *with a right principle*, namely by doing lawful and good things:

1. *In faith*, praying for assistance in your undertakings, and for acceptance of your endeavours, and a blessing from God on your lawful endeavours, *for without faith it is impossible to please God*, Heb. 11.

6. Rom. 14. 23. 2. *Out of love and obedience to God*, who will have all persons to be busied in some honest employment, that they may be the better able to live comfortably themselves, and be the more helpful to others, 1 Thes. 3. 6. 7, 8, 9, 10, 11, 12. to manage and preserve what they have. No man is born for himself only.

2. Use your calling as much as may be in an holy, Christian and heavenly manner; not with earthly, carnal, sensual affections, greedily coveting and carking cares, desiring, delighting, and solacing your selves inordinately in outward goodthings, as if they were the only or chief good.

3. To a right end: Do all you do to this end, chiefly that God may have the Glory of his Sovereign Authority, Wisdom, and Goodness in appointing you such a calling to be employ'd in, giving ability to manage it, and a blessing on honest endeavors. See Col. 3. 17. That God may be therefore glorified by your selves and others. Mat. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heaven: Not only Religious works, but civil actions also, and natural, as eating, drinking, sleeping, and the rest: 1 Cor. 10 31. Whether ye eat or drink, or whatsoever ye do, do all to the glory of God. So Colos. 3. 23.

And thus labour to make Religion
your

your chief business; that is, seriously and industriously endeavour to be Religious, Christians in all your ways, and at all times. Let it not be your *παρεργον*, but *ἔργον*, not a work by the by, at some leisure time, when nothing else to do, but the principal work, to which all others should be subservient; your worldly employments, journeyings, eating, drinking, sleeping, visiting, entertaining of friends, recreations, as well as actions of Religion, as reading, hearing, praying, meditation, singing, receiving the Sacrament, and all your thoughts, discourses, words and deeds, be directed, moulded, limited, and circumstantiated by Religion, the word of God, the Doctrine which is according to Godliness, 1 Tim. 6. 7. for this is the great end for which we were made, and came into the world; and this will be our greatest honour and happiness, not only hereafter in Heaven, but even in this life, 1 Pet. 1. 5. 6. 2 Cor. 1. 12. Mat. 5. 11, 12.

This is the way to be every way
bless'd, and in every condition, and
to make your civil calling and
worldly employments, and natu-
ral actions also, to be so many
steps toward Heaven and eternal
life, as God no doubt intended we
should do, when he appointed ci-
vil callings and worldly employ-
ments for men.

It is a great honour, ornament, and ennobling to a man, to a Christian, to be Godly and holy in all relations and imployments; yea, it doth more honour and ennoble a man, than any worldly greatness, of birth, estate, wealth, or place of worldly honour can do; as the renowned Emperor *Theodosius*, and also a Noble Roman said, and the Holy Ghost also witnesseth, *Act. 17. 21.*

10. Be watchful for the good of your bodies, but especially for the good of your Souls, both to do and receive good, and avoid evil.

1. Be watchful to observe and improve the seasons and opportu-

nities for the doing of good to
 your selves and to others, both
 for Souls and bodies. Gal. 6. 10.
*As we have opportunity, let us do
 good unto all men, especially to them
 which are of the household of faith;
 i. e. that are of the same Church,
 faith, and profession of Religion;
 by praying for them, instructing,
 counselling, admonishing, repre-
 hension, exhortation, and con-
 solation; relieving them in any
 strait or trouble, according as we
 have opportunity and ability.*

2. Be watchful to observe
 and improve the opportunities
 and seasons of receiving and get-
 ting good; as of reading, praying,
 hearing, meditation, receiving,
 Christian discourse, and the like.
*Ephes. 5. 15. See that ye walk cir-
 cumspectly, not as fools, but as wise;
 redeeming the time, because the days
 are evil.*

3. Watch diligently against evil,
 to avoid and prevent it, both evil
 of sin and of suffering, as much as
 lawfully you may. *Prov. 22. 3.
 The prudent man foreseeth the evil,*

and bideb himself; but the simple
persons are punished. Which
watchfulness consisteth in four
things.

1. In a due trial and examining
your words and actions, especially
such as are doubtful and questio-
nable, whether they be lawful or
no, before you do them. Prov. 4. 24.
Ponder the path of thy feet, and let
all thy ways be established: or thus,
So shall all thy ways be established;
that is, rightly ordered. Eccles. 2.
14. The wisemans eyes are in his head,
that is, to foresee at a distance,
and to order things aright: and if
they be lawful, then to consider
whether they be expedient at this
time, in this place, company, con-
dition, and the like; otherwise we
may rashly run into great evils or
inconveniencies when we think we
do well.

2. Observe well the corruptions
of your natures; especially your
special corruptions, besome lusts;
for though in all men are all man-
ner of sinful lusts, at least habitual,
that is, the habits of all evil lusts;
yet

yet every man hath some special & master-sins which do most assault, & most easily deceive us, which we are most ready to hearken to: as all the four humors are mixt in every mans body, but some one in every man is more predominant than the others; watch against these, (which Iusts David called *His iniquity*, Psal. 18. 23.) Those especially; labour also, to subdue and mortifie them.

Also observe well the sins that do usually accompany your particular callings, relations, and conditions, the times in which ye live, and the places where you live; and watch diligently against them, to avoid them, out of obedience to God, and because sins.

3. Avoid carefully all occasions of evil, as evil company, times and places, as much as you can. He that will voluntarily venture on occasions, shall oftentimes fall into the sins also, which he should not. (and 'tis like would not) to his shame and sorrow, when too late to repent them: therefore

1 Thes.

1 Thes. 5. 22. says the Apostle, *Abstain from all appearances of evil.*

4. And where occasions cannot be avoided, there especially arm your selves by prayer, meditation on the word, power, justice and goodness of God, and by holy resolution, constantly and resolutely to oppose the evil, the motions of sin, temptations of Satan, and the allurements of the world; looking unto God, and relying on him for assistance, strength and wisdom to withstand and overcome them, Jam. 4. 7. 1 Pet. 5. 9. Mat. 26. 41. *Watch and pray always, that ye enter not into temptation.*

And we have great reason so to do, to be watchful, if we consider what enemies we have, viz. the Devil, the world, and the flesh.

1. The Devil, a most cunning, malicious, subtil, vigilant, and diligent (and deceitful) adversary, to tempt and draw us to sin and destruction: See 1 Pet. 5. 8. one that is invisible, a spirit, and so can be present, and see us outwardly & inwardly, & that knows
our

our nature, temper, and disposition, by his great knowledge, and thousands of years diligent observation; and can and doth surer his temptations accordingly, and press them home again and often, and not be seen nor discerned of us, because a spirit and invisible.

2. *The World*, another great enemy; both the men of the world, and worldly things. The men of the world, earthly, carnal, sensual men, and men of corrupt judgments and evil conversations, that will be tempting and drawing to sin by their counsel, promises, threatenings, fair and foul usage, hard dealings, by their examples, habits, carriage, and the like. Therefore there are so many warnings given us by the Lord in his word: as *Pro. 1. 10. My son, if sinners entice thee, consent thou not. Prov. 4. 14. Enter not into the path of the wicked, &c. Mat. 10. 16, 17, 18. Beware of men. Mat. 7. 15. Beware of false Prophets that come unto you in sheeps clothing, but inwardly are ravening wolves; i. e. with fair pre-*

pretences, but with soul malicious devouring hearts, *Pbil. 3. 2. 1. Cor. 15. 32. Evil words corrupt good manners. 2 Tim. 2. 17. Their words do eat as doth a canker. One man is oftentimes a wolf, a devil to another, and yet many discern it not.*

Also the things of the world, as profit, pleasure, preferment, ease, liberty, credit, and the like, are great snares many times to draw into sin. Who is not many times ensnared by them, or too much taken up with them? therefore great cause we have to be watchful.

3. *The flesh* within us, is as bad an enemy or worse than either of the other, because within us, natural to us, born and bred up alwayes up with us; as near to us as a right hand, or a right eye, that is always present with us, and ready to open to Satan, who is not always present; therefore be watchful.

And thus labour to walk circumspectly, *discreetly*, exactly, precisely, (for so the word most properly signifies,)

nifies) not as fools but as wise, redeeming the time, because the days are evil, Ephes. 5. 15, 16. from pleasures, recreations, idle words, and frivolous discourses, which are apt to steal away and swallow up much time, though not evil in themselves; also from vain thoughts, and unprofitable musings, which are very apt to steal in upon us in the bed at night, in the morning, and at other times, at home and abroad, walking and journeying; also from light, frothy, and amorous Books, Romances, and the like, very unfit for Christians professing Godliness to read, or hear, for they steal much precious time, move the affections in vain, corrupt youth, and take their affections off from, and disrelish the spiritual appetite to the Holy Scriptures, and other divine Treatises very necessary to be read frequently, and seriously thought of. Also redeem the time from unnecessary journeys, visits; yea, even from sleep and worldly businesses, for spiritual exercises, to get
and

and grow in knowledge, grace and holiness, to make sure of Gods favour, pardon of sin, interest in Christ, and eternal life; and to be useful in your generation, & that you may be able to say with the Apostle, *Phil. 3. 20. Our conversation is in Heaven, from whence we look for the Saviour the Lord Jesus Christ, who shall change our vile bodies, &c.*

11. As God gives, and according to your abilities, be ready to be good to, and relieve them that are sick, weak, in want, or other affliction, *Gal. 6. 10. As we have opportunity, let us do good to all men, especially unto them that are of the household of faith, i. e. that are of the same Religion with us, especially such as are Godly. H. b. 13. 16. To do good, and to communicate forget not; for with such sacrifice God is well pleased. It is an odour of a sweet savour, a sacrifice acceptable, & well-pleasing to God, Phil. 4. 18. And do it chearfully and liberally, not grudgingly and sparingly, for God loveth a cheerful giver, and will plen-*

plentifully requite them in full measure, pressed down and running over, Luk. 6 38. It is compared to a sowing-seed, 2 Cor. 9. 6. He that sows sparingly, shall reap sparingly; and he that soweth bountifully, shall reap bountifully. Liberality supplieth the want of the necessitous, giving occasion of much thanksgiving, and of glory to God, doth adorn the Christian Religion, honor the Gospel of Christ, stop the mouths of worldly men, but opens the mouths and hearts of them that are relieved, refreshed, and comforted, to praise God for you, speak wel of you, pray to God for you, and doth (as I may in some sense say) engage God to deal liberally with you, for your liberal distribution to others; (though our good works do not merit in the least degree) and to enrich you with every good thing to all bountifulness, 2 Cor. 6. 7. 8. and 9. 8. to the end. The Holy Ghost often presseth this duty: Read Eccles. 11. 1, 2. Cast thy bread upon the waters (though it seem in the eye of natural reason, as bread cast into the River, quite lost) yet, saith he, after

many days thou shalt find it again; yea, with much advantage: as the husband-man doth his corn, cast into the earth and long buried, yet after many moneths he receives it again many for one, many times ten, twelve, yea, more for one bushell. *Ver.*
2. Give a portion to seven, and also to eight, for thou knowest not what evil shall be on the earth; that is, what plundering times, or casualties may come, when all may be taken away, or consumed; and then it will not repent you that you were liberal and charitable whilst you had it, to poor Christians and other pious uses: that is so given, is sure and safe; but that which is not given, but taken away or consumed, is quite gone & lost, unless lost for Christs sake. But remember as to give cheerfully and liberally, to also for Christs sake, love to God, and obedience to his command, and brotherly compassion to the poor, with an humble heart, looking to God only for a reward of his bounty, according to his grations and free promise, Luk 6. 38. 12 Cor 9. 7. to the end: also 1 Tim 6. 17, 18, 19.

Remember the poor widow that gave two mites, all that she had by her, and was highly commended for it by the Lord himself, *Mar. 12. 42, 43, 44. Mat. 10. 42, 43.*

12. In prosperity, as in health, strength, ease, peace, liberty, plenty, courteous respects from others, good success in lawful undertakings, and the like.

1. Labour to see the good hand of God in all outward good things; for, God is the God of all mercies, *2 Cor. 1. 3.* Every good gift is from above, and cometh down from the Father of Lights, *Jam. 1. 17. 1 Chron. 29. 11, 12.* It is God that giveth power to get wealth, *Deut. 8. 18.* even when men are most industrious and instrumental. Promotion cometh neither from the East nor from the West, but God putteth down one, and setteth up another, *Psal 75. 6.*

2. Thankfully acknowledge Gods goodness in every thing, and give him the praise, *Psal 103. 1, 2.*

3. Use all his benefits in those ways and to those ends and uses to which God hath appointed, and serve him more cheerfully with them.

and for them. It is a great abuse of Gods benefits, and dishonour to God, to hoard them up covetously to look on, or delight in excess of eating, drinking, apparel, lavish, idle expenses, gaming, to bribe some, to oppress others, or to be proud of them, and Lord it over others, or to slight and neglect them.

4. In abundance labour to keep thy heart humble, and be courteous towards all, even to the meekest. Take heed of being proud, or domineering over the poor, or slighting them, as rich men are apt to do; for who made thee to differ from the meekest and poorest?

5. Even in abundance take heed of trusting in any worldly things, but labour to live in the world above the world, trusting and relying on God alone, *Psal. 62. 10. If riches increase, set not your hearts upon them.* 1 Tim. 6. 17, 18. Take heed of being ensnared by them, *Deut. 8. 10, 11, 12, 13, 14.*

6. Use the world with weaned affections. Sit loose to all worldly things, as friends, children, worldly goods,

goods, that you may be ready to part with them whensoever, or howsoever God shall please to take them from you, or you from them, 1 Cor. 7. 29, 30, 31. If outward things stick to us, or we to them, as our skin on our back, as a right hand, or right eye, they will very hardly be parted with; but if they sit loose in our affections, as a loose garment on us, or as a wooden leg, or arm, or glass eye, then it will be easie to part with them. To this end consider how vain, empty, uncertain, and unsatisfying all worldly things are, especially to give us any true comfort, peace, ease of Conscience, or of outward pain many times, to procure Gods favour, pardon of sin, freedom from wrath, and the like; also how many cares and troubles do usually accompany worldly estates: consider Judas his case, his money then would not comfort him; and Haman, Esth. 5. 9, 11, 12, 13, and 7. 7, 8, 9, 10. In adversity, wa. in sickness, weakness, pain, reproaches, poverty, injuries, losses, crosses, and the like.

1. Labour to see Gods hand in all these things; for God hath a righteous, wise, and gracious providence in all these things, and for good to all his: *Amos 3. 6. Is there any evil in the City (namely of punishment or suffering) and the Lord hath not done it? Isa. 45. 7. I form the light and create darkness, I make peace and create evil, I the Lord do all these things. Afflictions come not out of the dust, Job 5. 6. Therefore own, acknowledge, and justify God in all his dealings, though never so sharp and grievous to flesh and blood.*

2. Labour, if it may be, to find out the particular cause, the sin that is the cause of your suffering; ingeniously confess your sins, bewail them, and resolve to amend what is amiss. *1 Cor. 11. 30, 31. If we would judge ourselves, we should not be condemned with the world, &c.*

3. Be patient, humble, and quietly submit to the good pleasure of God. Be willing to be what God would have you to be; he knows best what is fittest for us: take heed of murmuring, repining, fretting at his

his hand, distrusting God; much more of using any unlawful, or unwarrantable means to be freed. Above all, take heed of seeking unto cunning men or women for help or ease; that is, in plain terms, to go to the devil for help, when God afflicts, (a heinous crime;) for what, or whosoever is the instrument, yet God is the Author of afflictions and troubles; therefore Job, though his sufferings were exceeding great from the Chaldeans, the Sabeans, and the Devil that set them all on, did not say, the Chaldeans or Sabeans, or the Devil; but, the Lord hath given, and the Lord hath taken, and blessed be the Name of the Lord: he looked at Gods hand in all, and justified God.

God lays afflictions on his people, either to correct them for sin, humble, and bring them home to himself; or to exercise, and discover the truth and strength of their faith and other graces, as patience, &c. and to brighten them, and make them more illustrious. Also consider that our greatest and sharpest sufferings are much less than we deserve;

serve; and we suffer most justly, but Jesus Christ most unjustly, and yet bore it most patiently.

4. Look on the Examples of the Godly, and how patiently they suffered, *Heb. 10. 34. and Heb. Chap. 11. especially ver. 37. to the end. Jam. 5. 7, 8, 9, 10. yea, the Lord Christ himself, though most innocent, and made it his whole work to go about to do good, 1 Pet. 3. 18. and 4. 12, 13, 14. Heb. 12. 1, 2, 3, 4.*

5. Consider how many good things you have, which many others want; be thankful and contented: consider also that many others suffer as well as you, yea, in the same kind; and others in some kind or other, as much, as large, and some much more grievously, even such as are dear unto God, as *Jab, David, Paul*; and many others, even unto the death.

6. Consider also the many promises God hath made.

A. 1. That he will lay no more on his Servants than they shall be able to bear. *1 Cor. 10. 13.* And if he lay on more burden, he will give them more strength, *2 Cor. 1. 4, 5.* And so

a very great burden or suffering will be no more troublesome than a small matter with little strength.

2. That he will be present with you in afflictions and troubles: Read *Isa.* 41. 12, 13. and 43. 2, 3.

3. That all afflictions and seeming cross-Providences are out of his love, in mercy and faithfulness, for their good, *Psal.* 25. 10.

4. That he will deliver his out of all troubles and sufferings, make a way for them to escape in the best time, *1 Cor.* 10. 13.

5. That he will abundantly reward and crown all their patient, humble suffering in a quiet submission to his will. *Mat.* 24. 13. *Rev.* 2. 10, 12, 26. for his sake, and well-doing, *Mat.* 5. 11, 12, 13. *Rom.* 8. 17, 18. *2 Cor.* 4. 17, 18.

Further, God in afflictions and suffering very often helps the memories of his servants, to call to mind these and such like gracious suitable promises, and helps their faith to believe them, and rest on them for assistance, the comfort and accomplishment of them in his best time:

and

for,

for, all the promises in Christ are *Yea* and *Amen*; sure and certain, 2 Cor. 1. 20. by which they are enabled to overcome all sufferings and temptations, and to triumph in the end; 1 John 5. 4. Consider therefore the patience of *Job*, and what end the Lord made of it, *Jam.* 1. 1, 2. and 5. 11. also of *Joseph's* sufferings, and the happy issue, & the great preferment and honour that followed, and the very great good he was enabled to do, not only to the *Egyptians*, but to the Church of God. *Gen.* chapt. 41. 45. and 50. For the Lord is very pitiful, and of tender mercy, *Jam.* 5. 11.

7. Be sure to endeavour truly to repent, to believe in Jesus Christ, to walk holily, and to make your calling and election sure, that you are in the favour of God, and that he assists in mercy, out of love, and with faithfulness, for our eternal good, 2 Pet. 1. 10.

14. In Temptations to sin, consider these things.

1. Be not self-confident, go not out in your own strength, be always jealous

lous and suspicious of your felves,
and looke unto God for wisdom, to
see the evil in them, & for grace and
power to withstand and overcome
them. Remember Peter, a good soul,
but relying too much on his own
strength, was shamefully foiled, Mat.
26. 33. 71. 72. 73. 74.

2. Arm yourselves in the best wife
ye can: 1. by prayer: 2. with some
good Scripture, as sure as you can
find to your occasion, and present
temptation: the word is, The sword
of the Spirit, Ephes. 6. 17. 3. The
shield of faith, whereby you will be able
to quench all the fiery darts of the de-
vill, ver. 16. and 4. Consider and
rest yourselves on the promises, the
power, goodness, and faithfulness
of God: and 5. with a holy resolu-
tion to suffer any thing rather
than to sin.

3. Consider what a shameful and
dishonorable thing it is to yield to
Satan, and be overcome of sin and
Satan; and the sad consequences
usually follow: and then consider al-
so the comfort, peace, and honour of
not yielding, but overcoming, with

the encouraging promises made to them that do overcome, and hold out in well-doing to the end, Rev. 2. 17, 26. *But resist him steadfastly in the faith,* 1 Pet. 5. 9. that is, by laying hold on 1. the faithfulness of God, believing the promises as most true, the threatenings also, the precepts as holy, just, and good. 2. By laying hold on the power, mercy, wisdom, and goodness of God. Faith reasons thus, the *Promises* are true and sure, why should I not believe them, and rest upon them? The *Threatnings* are sure, why should I then venture on sin? the *Precepts* are all holy, just & good, therefore all reason I should observe & keep them. God hath been loving, good, and merciful to me, therefore I would not offend him; and he is able, all-sufficient to support, strengthen me in, and deliver me out of all in due time; therefore I will rest upon him alone.

4. As God gives in wisdom to discover the evil in temptations, and ability and strength of Grace to resist and overcome them; so give to God all the praise and glory, he is most

most worthy of it. Thankfulness for benefits received, is (as I may say) an holy inducement to move God to do more, who delights to do good to thankful Souls.

15. Study unity, peace, and love towards one another, and towards all men.

1. Study unity both in judgment and affection. As much as possibly may be, labour to be all of one judgment and one mind in the Lord; and where you cannot be all of one judgment, yet labour to be all of one heart, to love all that are found in their judgments in all truths necessary to life and godliness, and joy with them in all Ordinances of Christ. How can I separate from them whom Christ owns and receives? and where any do differ only in circumstantial, or lesser matters, that may stand with Godliness, bear with them, pity them, cover their weaknesses in love, and use all loving means to inform them aright, and gain them to the truth. Beware of censuring others that are not of the same judgment and way with

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your

your selves in those smaller matters, being otherwise sound, holding the foundation, and blameless in their lives, *Titus* 3. 2. God doth not give alike knowledge and understanding to every one. And especially beware of division and separation from any whom Christ owns and receives. The *censoriousness*, division, and separation of Professors, hath almost undone us; weakned the Protestants very much, given a great wound to the Protestant Religion, brought a great scandal upon Professors, Religion, and Godliness; given occasion to many loose Protestants to slight all Religion, many to turn Atheists, others prophane, and given the common Adversary very great advantage by our divisions, to destroy both the Protestant Religion, and the Professors of it. You know that a bundle of sticks or arrows taken singly one after another may all easily be broken, but joyntly bound together they cannot. Therefore the Romish Adversaries have of late years endeavored, and do still endeavour what in them lieth to sow errors, debauch

bauch others, and make divisions amongst the Protestants, that they may destroy them, and the Truth also; and set up their Romish Antichristian idolatrous Masses and Superstition. But let not any of you (I beseech you, and I hope in the Lord you will never be) the Jesuites and Devils instruments to make divisions, rents, and separation in the Church of Christ, which is a work of the flesh, and forbidden of God, 1 Cor. 3. 3. and 1. 10. Rom. 16. 17.

The Lord doth often and much command and press to unity. Read 1 Cor. 1. 10. Rom. 16. 17. Phil. 2. 1, 2, to 8. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind, let each esteem others better than themselves: and so on. Ephes. 4. 3, 4, 5, 6. Endeavour to keep the unity of the Spirit in the bond of peace. Observe his weighty Reasons: 1. There is one Bo-

dy, namely mystical, the Church of Christ. 2. *One Spirit*, by whom they are united and governed. 3. *Te are called into one hope*, to wit, of life eternal. 4. *Have the same Lord*, even Christ. 5. *Have one faith*, namely, in Christ. 6. *Have the same Baptism*, to wit, into the Name of Christ, or blessed Trinity. 7. and have *one God and Father*. Rom. 16. 17. *Now I beseech you Brethren, mark them which cause divisions among you, and avoid them.* He that separateth from a true Christian, a child of God, or any one whom Christ owneth and receiveth, though never so weak and mean, doth so far separate and disown Christ himself, who is the Head of that Member. Consider Titus 3. 2. *Speak evil of no man*: also Jude ver. 19.

2. Endeavour what in you lieth the peace of the Church and Commonwealth. Mark 9. 50. *Have peace one with another*. Rom. 14. 19. *Follow after the things which make for peace, and wherein one may edifie another*. Heb. 12. 14. *Follow after peace and holiness, without which no man shall see God*,

2 Cor. 13. 11. Finally, Brethren, be of one mind, live in peace, and the God of love and peace shall be with you.

The Gospel is the Gospel of peace, Rom. 10. 15. Peace is the frequent wish and prayer of the Apostle in every Epistle; one end of our calling, 1 Cor. 7. 15. God is the God of peace, Rom. 15. 33. Christ is the Prince of Peace, Ephes. 2. 14. Our peace, and peace-maker, Col. 1. 10. It is one of the last Legacies Christ gave to his Church, John 14. 27. A fruit of the Spirit, Gal. 5. 22. Therefore let the peace of God rule in your hearts, Col. 3. 15. For blessed are the peace-makers, Mat. 5. 9. Labour therefore for a peaceable disposition, avoid contentions, study to be quiet, and mind your own business, 1 Thes. 4. 11. Many and great are the benefits of peace, but woful are the fruits of contentions and divisions, especially of War.

3. Also love one another; yea, all men; godly persons for Godliness sake; civil and moral men, for their civility and morality, temperance, justice, truth, civilities, and the like. Yea, also evil men and enemies, love

their persons, pity them, pray for them, exercise civility and Christian carriage towards them, but shun their evil courses and wicked opinions and ways, 1 Pet. 3.8. Love as Brethren, be pitiful, be courteous, 1 Pet. 1.22. See that ye love one another, with a pure heart fervently. It is Christs command, Mat. 5.44. Love your enemies, bless them that curse you, pray for them that despitefully use you, and persecute you, and do good to them that hate you, that you may be the children of your Father which is in Heaven, for he maketh his Sun to shine on the good and on the bad, &c. 1 John 4. 7, 8. Beloved, let us love one another; every one that loveth, i. e. truly, heartily, for Gods and Christs sake, is born of God. He that loveth not, knoweth not God. 1 Joh. 3. 14, 15. We know that we are passed from death to life, because we love the Brethren. He that hateth his brother abideth in death: whosoever hateth his brother is a murderer, and you know that no murderer hath eternal life abiding in him. See before.

16. Endeavour to be, and alwayes walk in the fear of the Lord: I mean,

an holy fear of offending God, any way, out of love to God. Prov. 23. 17. Be thou in the fear of the Lord all the day long, for happy is he that feareth always, Prov. 28. 14. The fear of the Lord is the beginning of wisdom. Prov. 1. 7. and 9. 10. A good understanding have all they that do thereafter. Psalm 111. 10. The fear of the Lord is to depart from evil, Prov. 3. 7. and 8. 13. and 16. 6. It longeth life. Pro. 19. 27. Tendeth to life. Prov. 19. 23. And a little with the fear of the Lord, is better than great treasure without it. Consider, I pray, that you are always in his presence, and that he takes notice of all your deeds, words and thoughts, and that we must give an account of our selves, and all our ways unto God. Eccles. 12. 13, 14. Fear God and keep his Commandments, for this is the whole duty of man. For God will bring every work into judgment, &c. So 2 Cor. 5. 10. Rom. 14. 10. And therefore as much as in you lieth, endeavour to live every day as if it were the last.

To this end mind two things.

First, be careful to avoid and shun
all

all evil, and occasions of sin.

1. All sin as much as may be, in deed, word, or thought. *Sin is the transgression of the Law of God, 1 Job. 3. 4.* any swerving from the Law of God in the matter, manner, order, time, measure, or end. And sin, and nothing but sin, is evil in it self, or own nature, forbidden of God, hated of him, and severely punished by him; is filthy, defiles the Soul; dangerous and damnable, the only meritorious cause of all evil of suffering and sorrow whatsoever, in body, estate, name, liberty, Soul, mind, here; and both in Soul and body hereafter for ever in Hell. Therefore be always afraid of sinning against God, out of love of God and holiness, which are so transcendently good; and out of hatred of sin, that is so exceedingly evil, and will bring nothing but shame and sorrow, most intolerable misery for ever. How pleasing soever sin seems to sinners now, it will be extreme bitter in the end. And especially

2. Shun all occasions of sin.

As first, *Evil company*; there is a great

great danger of being ensnared and brought into sin by evil company, at least of being grieved by them; consider *Diuahs* case, Gen. 34. 1, 2. Also Gen. 39. 9, 10, &c. Prov. 13. 2. *He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.* Observe, not the fool only, but he also that accompanies with him: therefore saith Solomon; Prov. 4. 14, 15. *Enter not into the path of the wicked, avoid it, pass by it, turn away from it.* Very many hopeful persons have been utterly undone every way, in their name, estates, bodies and souls, by evil companions. In any company where you have not a necessary obligation to be with them, where you have no hope of doing good, nor receiving good, so soon as with civility you may, leave them. Pro. 5. 8. & 7. 22, 23, 27. 1 Cor. 16. 13. and 15. 33. 1 Cor. 5. 9, 10, 11.

And especially take heed of being tainted with the foul errors, corrupt opinions, and the sins and abominations of the times wherein you live. The fuller the world is of defilements, the greater must your care be to

to keep your selves unspotted of the world, *Jam. 1. 27.* As *Noah* kept himself clear from the corruptions of the old World; *Lot* preserved himself pure from the pollutions of *Sodom*; *Daniel* was not defiled with the idolatries of *Babylon*. Thus the fish retains his freshness in the salt Sea; the rose its sweetness amongst the noysome weeds; and the Diamond its brightness though it lie in the dust. Keep your selves pure from foul errors and sins, as you would have God preserve you safe in dangerous times, as he did *Noah* in the Ark, *Daniel* and the three Nobles in *Babylon*, *Ezekiel's* mourners, *Jeremiah*, and many others.

Secondly, avoid evil places, places of evil resort, and of evil report, for uncleanness, drinking, gaming, or any other vice or ungodliness.

Thirdly, Avoid also all evil times: some times and seasons, as well as some places, are evil & dangerous to walk in, especially at some places; as the night late, or very early in some places. Every man by nature is like

like to dry wood; yea, to dried tinder, which is apt to take fire so soon as any spark of temptation to sin is cast into us by Satan : and if the Devil do not tempt us, yet our corrupt hearts are apt to take fire as soon as the least occasion is offered to us, or we meet with it, as too frequent experience proves. *Yes,*

Fourthly, Labour to mortifie sin, every inordinate lust, Col. 3. 5. Mortifie your members which are upon the earth; i. e. your sinful lusts, desires, and motions that are born and bred up with us, and are as dear to us as our natural members are; as a right hand, or right eye. Rom. 8. 13. If ye live after the flesh, ye shall die; but if ye by the Spirit do mortifie the deeds of the body, ye shall live.

Secondly, Mind well, and look to these things :

1. Make choice of, and improve good company ; yea, the best company you can. I count that the best company that is truly religious and godly, which will further us in the best things especially, & be furthered by us; to whom we may do good, and
by

by whom we may receive good. And I count him my best friend that will help me most in the way to Heaven. Worldly company I count also good company in this respect, and so far as (being otherwise civil, and unblameable) they may be helpful to me for the managing of my worldly affairs, wisely and discreetly, so as they may be most subservient to the highest ends.

You know *David's* profession and practice, *Psal. 16. 23.* My goodness extends not to thee, but to the Saints that are in the earth, and to the excellent, in whom is all my delight. *Psal. 119. 63.* I am a companion of all them that fear thee, and of all them that keep thy Commandments. *Psal. 119. 115.* Depart from me ye evil-deers, for I will keep the Commandments of my God. Let your most familiar intimate bosome-friend be, as much as in you lieth, one that is a most godly, wise, and grave experienced Christian.

2. Look well to your actions; give a good Example; and the greater and more esteemed any of you are, the more cause to look well to your actions

ons every where, to give a good Example of godliness, humility, gravity, faithfulness, justice, righteousness, and the like. *Do nothing* but what is commendable, virtuous, and praise-worthy. *Beware* of doing any thing that may leave an ill savour behind you, which may open the mouths of evil men to speak or think evil of you, or of Religion; harden them in their evil ways, or sadden the hearts of good men, or be a stumbling-block to weak Christians that are coming on: not light, vain, foolish, idle, vile, and prophane; carefully shun and avoid all such.

3. *Look to your words*, that they be true, sober, grave, and seasonable; not false, idle, filthy, vain, foolish, ridiculous, bitter, or railing, Ephes. 4. 25. *Wherefore putting away lying, speak every man the truth unto his Neighbour.* ver. 29. *Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace to the hearers.* Jm. 5. 12. *Above all things, my Brethren, swear not*

Ephes. 5. 3, 4. But fornication and all uncleanness, and covetousness, let it not be once named among you, as it becometh Saints. Nor filthiness, nor foolish talking, nor jesting; that is, scurrilous, or jeering: scurrilous jesting, and unseemly mirth are much unbecoming the gravity, and sanctity of a Christian: For we must give an account of every idle word at the day of Judgment, Matt. 12. 36, 37. much more of scurrilous and unclean words. And if any man seem to be religious, and yet bridlet not his tongue, that mans Religion is vain, Jam. 1. 26. Not but that Christians may be cheerful and merry in company, but their mirth must be harmless and innocent, not light, vain, idle, foolish, much less vile and prophane, In all things labour to shew your selves Patterns (especially elder persons) of goodness, truth, faithfulness, righteousness, uprightness, &c. and in all your dealings, that you may adorn the Gospel of our Lord Jesus Christ, and gain credit to Religion by your good conversation.

Let the Name of God, Christ, and his

his word be seldome in your mouths, unless, in an humble reverent manner, to do or receive some good; not in ordinary worldly discourse, but let them be often in your minds & hearts, & let them be to you as hony in your mouths, and musick to your ears; that you may say as David, Psal. 139. 17, 18. *How precious are thy thoughts unto me, O God? How great is the sum of them? If I should count them, they are more than the sand; when I awake I am still with thee.* Titus 3. 2. *Speak ill of no man; be gentle, shewing all meekness to all men. Make the best construction of other mens words and actions, as far as may be with a good conscience. Love thinketh no evil, is not easily provoked, beareth all things, believeth all things, hopeth all things, endureth all things,* 1 Cor. 13. 5, 7. *Be not jealous, be not suspicious, yet labour wisely to foresee and prevent evils that may be.*

Use not many words in speaking, be not full of speech; for as Solomon observes, Eccles. 5. 7. *In many words there are also divers vanities, but fear thou God.* ver. 3. *A fools voice is known.*

known by a multitude of words. It is often observed, that even some very good persons, and worthy to be honoured for the truth that is in them, who are of a free speech, when they speak of a person or thing which they like or dislike, suppose it be of some distemper, are sometimes so superlative and excessive in their expressions, that they do speak often very much beyond what the thing in truth is, to the grief of some tender consciences, to hear such persons lash out beyond measure, and which ('tis believed) if themselves did, before God in their own consciences seriously consider, surely they would not speak so largely. It is good to speak always within the bounds of apparent truth: also to perform what they promise, lest some others censure us as lyers, and say, as too many are apt to do without cause, Professors will not swear, but they will lye, or stretch foully. This is sad, and to be bewailed.

4. Lock to your affections; love, desire, delight, hope, tear, joy, sorrow, anger, hatred, and the like; that they

they be set on right objects, so as to desire, hope, love, delight, and rejoyce in good things, especially spiritual; so to sorrow and grieve for sin, to shun and hate it. Col. 3.2. Set your affections on things above, not on things on the earth. Let David be your pattern, Psal. 16. 3. In the Saints, and the excellent, in whom is all my delight. Psal. 119. 104. I hate every false way. ver. 113. I hate lying vanities, but thy Law do I love. Psal. 40. 8. I delight to do thy will, O God; yea, thy Law is within my heart. Psal. 119. 113. I hate vain thoughts, but thy way do I love: and as Paul, Rom. 7. 22. I delight in the Law of God after the inward man. Rom. 8. 6. 7. To be carnally minded is death, but to be spiritually minded is life and peace.

5. Look also to your thoughts, that they be good, useful, holy, heavenly, spiritual, of good things; (yea, as much as may be) on the best things, to desire them, labour for them, love them, delight, and rejoyce in them; And on evil things, especially of sin, to shun, avoid, and abhor them. Prov. 22. 3. A prudent

man forſeeeth the evil & hideth himſelf,
but the ſimple paſs on and are puniſhed.
Be careful to watch againſt, and a-
void vain, fooliſh, idle thoughts, but
much more vile & wicked thoughts,
envious, malicious, unclean, re-
vengeful, proud, and all other un-
godly thoughts. You read what a re-
proof God gave Jeruſalem, Jer. 4. 14.
Oh Jeruſalem, waſh thy heart fr. m wic-
kedneſſe, that thou mayeſt be ſaved; how
long ſhall thy vain thoughts lodge in
thee!

6. Above all; look to your hearts;
they are the ſpring and fountain of
all good and evil thoughts, aff. ti-
ons, words, and actions. Therefore
the Wiſeman counſelleth, Prov. 4. 25.
Keep thy heart with all diligence: (the
Hebrew is, above all keeping:) mark
his reaſon, for out of it are the iſſues
of life. All good, holy, gracious
thoughts, deſires, affections, words,
and actions ſpring from a good and
holy heart; and all evil and wicked,
from an evil and wicked heart. Make
the heart good, and all will be good;
if that it be naughty, all is naughty, Tit.
1. 15. To the unclean all things are un-
clean.

clean. Mat. 12. 34, 35. Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of his evil treasure bringeth forth evil things.

And then remember that God always sees you, and his eyes are upon you. Prov. 15. 3. The eyes of the Lord are in every place, beholding the evil and the good. The thoughts of some eminent grave person standing by, as *Caro*, *Le'ius*, or *Scipio*, would be a means to keep men from doing any uncomely thing, as the Heathens supposed, and so adjudged *Seneca*: How much more will the believing that the All-seeing, holy, and righteous Lord is always present? The *Rabbins* were wont to say, that if a man did remember three things, he should not sin. viz. 1. His creation, that he came from the dust. 2. His end, he must return to the dust: and 3. the strict account he must give. The *Hebrews* have another like saying to that purpose: That if a man did think of three things, he would not sin: viz. 1. Of the Eye that sees all;

all; 2. of the Ear that hears all; and
3. of the Book in which all his faults
are written.

17. Study to carry your selves affably,
courteously, & neighbourly to all persons;
as well to the poor as to the rich; to
be beneficially publike spirited, and
ready to do good to all persons, cha-
ritable, & open-handed to the poor;
when they come, bid them welcome,
sit down. Job professes, he did not eat
his morsel alone, but the fatherless eat
thereof, he was to him as a father; the
loyns of the poor blessed him, and he was
warmed with the fleece of his sheep;
Job 31. 17, 18, 20. Humility, affabili-
ty, charity do much adorn Religion,
put a beauty and lustre on it, honor
our conversation, stop the mouths
of evil men, are pleasing to God,
good and profitable to men, gain
the esteem and good will of many,
and a good report in the world, Lvk.
7. 5. Mt. 10. 22. oftentimes make
friends of foes, at least sweeten their
sour natures, and stop the mouths of
such as would otherwise be open a-
gainst Professors and Religion it
self.

But a sour, high, lofty, slighting carriage, scarce bidding a poor or mean Neighbour drink, or sit down, or perhaps (as some proud persons) scarce speak to them, or take notice of them, doth very much unbecome civil persons, much more persons professing Christianity, and loseth them much in their hearts and affections, and often gives occasion to flight, and speak evil of them, and of Religion for their sakes. While God gives, and I have it, I would not willingly let any poor Neighbour go away without some refreshing, unasked, or other expressions of charity and neighbourliness; I have often seen the good fruit of it: and am sure Christ, Luk. 6. 38. saith, Give, and it shall be given to you again; good measure, pressed down, and shaken together, and running over, shall men give into your bosoms. Matth. 10. 42. Whosoever shall give a cup of cold water only in the name of a Disciple, verily, I say unto you, he shall not lose his reward. Remember also, that loving courteous words to them, and of them, though they be never so inferior

tiour, and bad also, is as cheap as evil, harsh, surly, or churlish words, and only pleasing to God and men: words of contempt are commonly returned in the like kind, full measure, running over by some others. Not railing or evil-speaking, but let every one of us please his Neighbour for good, saith the Apostle, Rom. 15. 2. But what good office soever you do, do it heartily as to the Lord, and not to men, Gal. 3. 23. Ephes. 6. 5.

18. Use moderation at all times, in all things, and to all persons, Phil. 4. 5. Let your moderation be known to all men, the Lord is at hand. Be not only temperate and moderate, but let it appear (abhorring vain-glory) in all things and always; so that all that know you and your conversation, may see it, and be gained by you: not unlike to that of our Saviour, Mat. 5. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. This the Apostle exhorts to in the word sober, 1 Thes. 5. 6. 8. 1 Pet. 1. 13. and 4. 7. and 5. 8. one of the three great lessons the Gospel

Gospel teacheth *Titus*, 2. 11, 12.

Use a moderation in (the use of) meat, drink, and apparel, for the quantity, the quality, and the fashionableness; that it be not too much, too rich, or costly, nor too conformable to the world, and garish, but always within the bounds of Religion, reason, your estate, calling, degree and condition of life, never beyond: but alas! the devil, pride, and self have so blinded all sorts and ranks of men and women, and almost all of all sorts, that our eyes are almost out, that we cannot see wood for trees, but take one for another, vice for virtue.

Use a moderation in spending and laying out your estate; if you have never so great an overplus, there are other ways and uses that may be laid out more to the Glory of God, the good of others, and much more to your own advantage; whereas vain and lavish spending in the former, or any other ways is sinful, and is all quite lost, and you over and above (in case you shall so do) guilty, and must give an account of your lay-

layings out, as well as of your receivings in.

Use a moderation, and be sober in your desires and endeavours after, and in your delighting and rejoicing in any worldly things, as wealth, credit, honor, preferment, ease, liberty, and the like; also in sleep and rest. The *Heathens*, many of the moral *Heathens* taught and practised this lesson of moderation, as *Cato*, *Fabricius*, *Scipio*, and very many more we read of; yea, *Hannibal*, though a Souldier, and *Cæsar* an Emperor, that they might not exceed the bounds, they would be sure to abridge and deny themselves of much of that which was lawful in meat, drink, apparel, recreation, Household-furniture, meerly upon the account of honor, credit, or esteem in the world; because they judged it a brave thing to be sober and temperate; and a shameful thing, unworthy for a man, especially if of note in the worlds esteem for wisdom, to be overtaken with excess, in the use of meat, drink, apparel, &c. or of passion.

Now

Now what a shame is it, that the Heathens, Pagans, that knew not the true God, should go much beyond Christians in these things, which know the true God, and have his word to inform and direct them, and are frequently called on by his Ministers, and by his Providential works to live soberly, especially such as pretend to Godliness; and that Heathens should rise up in judgment against Christians, and condemn them, for being given to excess in eating, drinking, daintiness, excess in apparel, to be as rich and costly in their apparel as other Christians that are much above them; yea; as Heathens that are much superior to them in many ways and respects, and be as fashionable and modish; yea, as fantastick many Professors, as the loose, prophane, vain men and women of the world, as gayish and apish; to the great dishonour of God, scandal of Religion, discredit to the Gospel and the profession of it, sedding the hearts of the sober tender Christians, hardning of vain persons in their vain, fantastick modes and ways, & the great hinderance of the

conversion of soul, who are strengthened in their sins, by the vain conversation, carriages & habits of such as pretend to real piety. The work of conversion will never go prosperously on, or as sometimes formerly, till Christians are reduced to their wonted gravity, sobriety, and moderation in apparel and other carriages. For what may and do many loose persons say? We (say they) think Religion is but a fancie, a precise humorous singularity, nothing of reality; for we see that they themselves that are so precise, and ready to run after Sermons, are as covetous and greedy of the world, as ambitious, as fashionable, and complying to the modes of the times, and as proud as any others are; if there were a reality in Religion, and they themselves beleve it, would they do so and so? Therefore use a moderation, be sober and temperate in these, and also in your desires, cares, and endeavours after worldly things, and in your delight in them. Be not covetous and having, pinching and sparing, farther than is meet and commendable;

God

God will provide : *Heb. 13. 5.* He hath said, *Let your conversation be without covetousness, and be content with such things as you have ; I will never leave thee, nor forsake thee.*

Neither let Heathens condemn you for prodigal and lavish spending or laying out for outward good things ; for the back, belly, and house ; nor for pride, vain-glory, self-boasting, and self-exalting ; for delighting and solacing your selves in outward good things ; for ambitiousness, affectation of worldly esteem, and to be some-body in the world above others ; or voluptuousness, given to pleasures, worldly delights, sleep, ease, or the like. But if you will be ambitious or covetous, covet earnestly the best things ; to be rich in the knowledge of the things of God, rich in faith, rich in grace, & be ambitious who shall go one before another in humility, self-denial, and in all good works ; *Laying up for your selves a good foundation against the time to come, that ye may lay hold on eternal life, i. e. to have a good argument and evidence in*
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your selves, that you are in the number of them that have a true saving faith, love to God, Jesus Christ, and his children, and ways, to which God of his free Grace hath promised eternal life. So the Apostle exhorts, 1 Tim. 6. 17, 18.

19. *Study and endeavour* to be good and useful in, and to all your relations, to improve them for their good every way, especially for their spiritual and everlasting good and welfare; both for the credit and propagation of Religion, as well as for your own peace and comfort in the faithful discharge of your duty. There are the relations of husbands, wives, parents, children, brethren, sisters, masters, servants, fellow-servants, neighbors, acquaintance, Christians, subjects, members of the Commonwealth and Kingdom. *It is not enough* for a married man to be a good man, but he must be a good husband; and so for a married woman to be a good woman, but she must study to be a good wife also. So likewise to be a good child, a good sister, a good father, a good brother, a

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good mother, a good master, a good servant, and so in every relation any do stand in to any other, that all may be the better for you, and you for them, and God may be glorified by all on your behalf: *And therefore* labour to insinuate your selves as much as conveniently may be into the favour of every one; of Superiours, by submission, obedience, and diligence; of equals, by courtesie and freedom; of inferiours, by affability mixt with gravity, and gentleness, &c. The Heathen could say, *Nemo sibi natus est*, no man is born for himself, but partly also for his friends, and partly for his Countries good, for a general good. He is not a true Christian indeed, no, nor a right qualified man, that doth not desire and endeavour to be good and beneficial to all relations. I desire to be not only a good man, but also a good Minister of Jesus Christ, a good husband, a good child, a good father, a good brother, a good master, a good servant, a good fellow-servant, a good friend, a good kinsman, a good neighbour, a good acquaintance, a

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good Christian, a good subject, and a good member of the Church and Kingdom in which I live, and am a member, through the goodness of God. I speak upon supposition, if I were in all these relations, as I am in many, that all relations might be the better for me, by being a husband to one, a master to others, a father to others, a brother to others, &c. Oh! that the good Lord would enable and make me good, useful and beneficial in, and to every relation! Oh! that I could be your pattern in every relation in all well doing! Oh! how glad should I be in every relation and condition to be always good and useful, as David, who served his generation, Act. 13 36. and so fulfilled *πάντα τὰ θελήματα Θεοῦ*, all the wills of God, ver. 22.

20. Use Recreations when nature requires, in convenient places, fit company, and at convenient times and seasons; not in times of mourning, fasting, or publike calamity; never on the Lords day, which is to be employed in holy exercises. Read and consider Isa. 22. 12, 13. Exod. 20. 8. and

8. and use them lawfully as recreations, not as a trade or calling; to refresh and make you more fit for the duties of your calling, civil and religious; not like him that is all day, or a great part of it, whetting his sythe, but cuts down nothing or little. But always let your recreations be only such as are lawful, honest, harmless, of good report, and suitable to the end you use them, gravely and soberly, as Christians. Dicing, carding, mixt-dancing, scurrilous sports and stage-plays are unbecoming the piety and gravity Christians should exercise in all their actions, if not simply unlawful for Christians.

21. *Think often of, and prepare daily for suffering and death.* For our Saviour commands all that will be his Disciples, to deny themselves, and take up his cross, and (so) follow him, Luke 9. 23. in respect of preparation and expectation; for, as Solomon tells us, *We know not what a day may bring forth*, Prov. 27. 1. And the Apostle James also, Chap. 4. v. 14. *Therefore labour to get and clear up*
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to your selves, that you have true saving faith, truly repented of your sins, and have all other renewing and sanctifying Graces; that you have an interest in Jesus Christ, that your sins are pardoned, the sting of death pulled out; and all sufferings shall work together for your spiritual and eternal good. See before in *Adversity*.

And then for death. Know and consider, that when, where, or howsoever it cometh, it is to a true believer, to a godly man, only a means to put off the body of sin, and to free the Soul from all sin both actual and original, from Satans temptations, from all worldly cares, sufferings and sorrows, from all toil and labour, from all diseases, distempers, weakneses and imperfections both of body and Soul, a passage from natural life to eternal life, from earth to Heaven, from the company of evil and ungodly men, and enemies, (for so many are in this world) to have immediate and full communion with God the Father, Jesus Christ, the Holy Spirit, and all the holy Angels,

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Patriarchs, Prophets, Apostles, Martyrs, and all other Saints departed in the faith.

And though you must part with many things desirable in this world, and lovely, as friends, relations, and some with riches, honour and greatness in the world, yet remember it is but for a time, and to enjoy a far better estate, incomparably better, far better friends, the most blessed and glorious Lord God, the Heavenly Father, Jesus Christ your husband, Head, Redeemer, Justifier, elder Brother, the blessed Spirit, your sanctifier and comforter, godly relations, and all the spirits of just men made perfect in Heaven; and free from all the infirmities and corruptions they had while on earth, which sometimes made the meetings of beloved and desired friends uncomfortable, yea, bitter, as that of Paul and Barnabas, two most godly persons, and dear friends and companions, *Act. 15 37 38 39.*

And though the body shall go to the grave and see corruption, yet it is but for a time; God will destroy death

death it self, and the grave, raise up the body, and glorifie it with the Soul to live for ever in Heaven in glory and happiness, *Hos* 13. 14. *Phil.* 3. 21. *1 Thes.* 4 15, 16, 17. Who after wearisome labour all day, is unwilling to go to bed and rest? *Isa.* 57. 1, 2. why should any be unwilling to part with the worse, for a state and condition that is every way incomparably better and everlasting? wherefore comfort your selves and one another with these things, and in an holy humble manner triumph over death and all worldly evils as the Apostle did, *1 Corinb.* 15. 54, &c.

22. *Married persons, husbands and wives*, you know you are one flesh, *Gen.* 2. 24. And therefore your duty in common is,

1. To dwell together, that you may be mutual helpers one to another, and to live chastly, keeping each to other only, keeping your bodies undefiled: Adultery is a great sin, to be punished with death, *Levit.* 20. 10, 16. *Whoremongers and adulterers God will judge*, *Heb.* 13. 4. Consider

sider Prov. 5. 15, 16, 17, 18, 20, 21.
Drink waters out of thine own cistern,
 &c.

2. In a special manner to love one another above all other persons in the world, and delight one in another above all others, in respect of Gods command, and because of their near union. In this respect Solomon, and God by him counselleth, Prov. 5. 18 *Rejoyce with the wife of thy youth, let her be as the loving Hind and pleasant Roe, let her breast satisfie thee at all times.* This is the wives duty as well as the Husbands. Love is the ground of all other duties and good carriages, the bond of perfection, it bindeth together all those duties that do or ought to pass between man and wife, neighbour and neighbour. Love provoketh, constraineth to all duties; where this is wanting, all other duties will be wanting, and often altogether neglected or slightly performed, and where true love is, there all other duties will be readily performed.

3. To bear one with another, and bear one anothers infirmities, Gal. 6. 2. *Bear ye one anothers burden,*
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and so fulfil the Royal Law, Jam.
2. 8.

4. To defend, protect, and preserve one anothers person, good name, credit, and chastity.

5. To nourish and cherish one another, *Eph. 5. 29. No man hateth his own flesh, but nourisheth & cherisheth it.* Now husband and wife, are *one flesh*; and thus doing they do in effect preserve their own persons, lives, chastity, credit, comfort and nourish their own bodies. This duty lieth on them at all times, and in all estates and conditions, in sickness and weakness, in health, in poverty, lameness, &c. as well as in time of health, strength, beauty, prosperity; yea, though the other party be not able, or wilfully wanting to do his or her duty; because of Gods command, their near conjunction, and solemn Matrimonial covenant, to take one another for better for worse, for richer for poorer, &c.

6. To be diligent, provident, & careful to increase & preserve that estate which God hath, or shall give you: the command of God, reason, and your

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own common interest, mutually bind both to be as careful of the goods of the family, as if they were their particular own goods, and therein also to be helpful one to another.

7. To govern the children, servants, and whole family, wisely and discreetly for the good of the whole family, and therein also to be helpful one to another.

8. Especially to be the helpers one to another for the good of your Souls, using all loving means to win and draw one the other that is yet uncalled, and in the state of nature, to grace, and holiness, faith in Jesus Christ, and obedience to his commandments; to prevent sin in one another, and to preserve and help forward the work of Grace begun, by your mutual hearty prayers, loving advice, counsel, encouragement, commendation, good example, and all other ways; and so much the more, because that is the chief end of marriage, and their most near relation binds them, the Soul being the most precious thing,

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more worth than the whole world, and the salvation of the soul of far greater concernment than any other thing in the world; than any outward estate, than bodies, lives. And he that truly loves his yoke-fellow, cannot but much desire and rejoyce each in others Souls welfare. A duty generally neglected by most husbands & wives, & sometimes much hindered by the other yoke-fellow; but very sad will be the account such hinderers and neglecters must make ere long to God for neglecting, much more for hindring their yoke-fellows salvation, neglecting their own duty, and doing the Devils work, for so it is: See *Act*. 13. 9, 10, 11. in discouraging or hindring any that do mind and seek the good of their own or others Souls.

The faithful discharge of these common duties, is the way to have marriage a merry age, a blessing indeed, and a great comfort and help one to another. The neglect brings many a cross, trouble, and often a curse, and proves the most grievous yoke each to other, which they cannot

not be freed from as long as they live.

The Husbands particular duties are these and such like.

1. *To dwell with his wife according to knowledge, as is commanded 1 Pet. 3. 7. that is, to be able and ready to govern her wisely, go before her, instruct, inform and counsel her, as he is her head and Governour. It is to be lamented, that many marry before they know, or can govern themselves; and many husbands are much more fit to be taught and governed themselves, than to govern others. Such must bewail their ignorance, and give all diligence to be enabled to discharge their duty, and then to do it in love, not rigorously and imperiously, Sic volo, sic jubeo, I will and command you. Such Language rather becomes absolute Lords over slaves, not husbands to their wives. Col. 3. 19. Husbands love your wives, and be not bitter unto them. Love and meekness sweetens every condition and relation, every command & counsel, & is pleasant to the heart as sugar to the taste; it makes even*

hard things to be easily taken and undergone, as bitter pills in sweet syrrop, or pap of Apples.

2. To love and delight in his wife in a special manner, as (*his own body*) his other self, Ephes. 5. 28. *He that loveth his wife, loveth himself; no man ever hated his own flesh.* And this he must manifest by his loving speeches to her and of her, courteous carriage towards her, bearing with her, and kindly accepting of her courtesie, and readiness to yeeld to her in things reasonable.

3. Not to exact or require of her any thing that is dishonest, unjust, evil, or cannot stand with the peace of a good Conscience, or that is above her ability, or unfit and unseemly for her to do, unless in case of necessity. Nor forbid her any thing but what is evil and unlawful, unseemly, or that will be of ill consequence, or have some evil effect. If her conscience be erroneous, he must meekly inform her of her error out of the word of God. 1 Pet. 3. 7.

4. To bear with her infirmities as the weaker vessel. 1 Pet. 3. 7.

5. To

5. To provide for her all things needful and convenient, to be liberal to her, to maintain her according to his degree and ability readily and cheerfully, not niggardly, penuriously and grutchingly, but liberally, that she may, if need require, shew particular favours to win and incourage others under and about her. She is his second self, and her credit and comfort is his.

6. To honour her, by giving all due respects to her, especially before others, children and servants.
1 Pet. 3.7.

7. To allow her liberty, being discreet and careful to dispose of goods, and order matters of the house as she thinks meet, as *Elkanah* did to *Hannah*, 1 Sam. 1. 23. for wives are commanded to guide the house, 1 Tim. 5. 14. whereby it appeareth that the businesses of the house doth belong, and are most proper to the wife, as to order the keeping, trimming of the house, disposing the provision of the family, governing the young children, and maid-servants; in which respect she is called, *The*

house-wife, Mater-familias,

8. In case there be just cause of blame and reproof in a wife, which may not without neglect of love, care, and good conscience be wholly winked at and past by in silence, then to reprove her privately, alone, in love and meekness, convincing her by Scripture and good reason, that so she may see her error, and his love and tender respect to her, *Gal. 6. 1.*

9. To countenance and encourage her in all well-doing, commending and praising her, as the husband of the good wife in the *Proverbs*, *trusting in her*, *Prov. 31. 11, 28.*

But above all, to encourage her, and be a helper to her for her Souls good, praying daily with her and for her, minding her of the concerns of her Soul, instructing, counselling, comforting, and allowing her sufficient and fit time for private and publike duties of Religion. It is a wicked thing to discourage and hinder honest hearts that desire to serve God truly and faithfully when Reason and Religion call on them.

The wives particular duties are
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1. To be subject to her husband in all things lawful and honest, so far as may stand with her obedience to God and the peace of a good Conscience, *Ephes. 5. 22, 23, 24. Wives, submit your selves to your own husbands, as to the Lord: for the husband is head of the wife, as Christ is head of the Church, and saviour of the body.* There is a double reason to move the wife so to do; the Authority her husband hath over her as her head, & the comfort she hath by him, as a saviour of the body, to protect and defend her, and provide all things needful for her. And the manner of her subjection and obedience to him, is laid down in the words, *as to the Lord, that is, willingly, readily, cheerfully to obey him, by doing what he requires, and forbearing what he forbids, coming at his call, &c. so far as he requires nothing contrary to the will of God; See 1 Sam. 20. 31, &c.*

2. To reverence her husband as her head and saviour in some respects, as Christ is to the Church, *Eph.*

5. 32, 33. *And the wife see that she reverence her husband,* by her inward esteem of him, as worthy of honour on her part, as her head under Christ; yea, though before, and otherwise in himself her inferior much and unworthy, having before God and men given him by her Matrimonial Covenant, that power over her. Also she ought to declare her reverence to him by an inward wife-like fear of offending him, and outwardly by her mild, courteous, loving and modest speech to him and of him, behaviour before him, and respective obedience to him as her husband.

3. To nourish and cherish him, and provide things needful and convenient for him, most especially in time of sickness, weakness, and the like, as for her self, *Ephes. 5. 29*.

4. To go soberly, modestly, and gravely, and after a seemly manner in her apparel as becomes godliness; not garish, flanting, and fantastick, *1 Tim. 2. 9*. *I will that women adorn themselves with modest apparel;* (modest apparel then is an ornament, as well.

well as garish, rich and fine, or cost-ly apparel; and in some respects much more, and doth more win the the affections of all sober persons) with shamefastness and sobriety, — and which becometh godliness with good works, 1 Pet. 3. 4, 5. whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of a great price. For after this manner in old time, the holy women, who trusted in God, adorned themselves, being in subjection to their own husbands.

5. To look to the house and the affairs of it, and to preserve the goods of it, as her own, and order them for the best advantage; also the children and maid-servants: this is expressly commanded in terms, 1 Tim. 5. 14.

6. To advise with her husband, ask and learn of him in private: 1 Tim. 2. 11.

7. But especially to be a true hel-
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per to her husband in the things of God, that concern their spiritual good, according to her power. And it is a great advantage the wife hath, by reason of her interest in her husband and children, and the frequent being with him and them, to instruct the children, mind him of his duty lovingly and meekly, advise, comfort and encourage him to every good work, as well as he her; one great end of Marriage, Gen. 2. 19, 20, 21.

23. Parents, you whom God hath given the honour to be fathers and mothers of children, Let me mind you of the particular duties God requireth of you in reference to your children. I need not advise you to have care of their bodies, and to provide for them in due season all things needful for them; Nature teacheth that, and he is worse than an infidel or Heathen that doth not provide for his own house, 1 Tim. 5. 8. but do not mind them more than God; but their spiritual good I chiefly aim at.

1. Teach and instruct your children in the grounds and Principles of
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Religion as soon as they are capable of retaining any thing, though they do not for the present understand it; yet children do many times understand more than we think they do: & teach them a little at once as they are capable, & the most easie and fundamental truths first, Deut. 6. 6, 7. *These words which I command thee this day shall be in thy heart, and thou shalt teach them thy children diligently.* (The word signifies to whet or sharpen, as a man sharpens his knife by degrees, often drawing it to and fro, so should parents teach their children) and mark what follows; and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, & when thou risest up. Eph. 6. 4. *Ye fathers provoke not your children to anger, but bring them up in the nurture and admonition of the Lord.* A good Catechisme is of great use to this end; amongst others, Mr. Perkins Catechisme, Mr. John Balls, and the Exposition also, and the Assemblies, are all of singular use, learned by heart, more especially with the proofs; the shortest and easiest way

to furnish children with the main grounds of Religion, and to fit them to hear Sermons.

2. Pray often with them and for them.

3. Read the Holy Scriptures to them, and other good Books as you have opportunity.

4. Teach them to read betimes, and to read well; and hear them read daily.

5. See that they attend reverently in time of Religious duties, and on the publike Ministry also, *Exod. 20.8, 9, 10.*

6. Repeat the Sermons unto them, or the heads, as well as you can, and God will help you.

7. Examine what they remember, what they have heard or read; otherwise they will not mind, and so not profit by hearing and reading.

8. Commend and encourage them when they do well, Reprove them when they do evil. Correct them also when need requires, not in passion (a sinful thing, and doth little good, yet too common; and which is worse, some foolish Parents presently after cor-

correction, are ready to take them into their bosom; this is of evil consequence, and besides it shews they did not correct them in love and judgment, but only vent their sinful passion;) but correct them wisely in meekness and love, and let them see you are angry with them for their Souls good, till they melt kindly for their faults, and humble themselves, and beg your pardon: Consider well *Prov. 19. 18. and 22. 15. and 23. 13. Ephes. 6. 4.* but provoke them not to anger. *Col. 3. 21.* Use not threatenings, nor many words, lest when they see they are but words, they slight them, and regard not your words nor commands, nor your selves neither in a while, as I have often seen.

9. Give them always a good example in word and deed; carry your selves gravely, meekly, religiously, and after a seemly manner towards them; evil examples will do them more hurt than all your good instructions will do them good. Children have a great conceit of all the Parents do; if they see any bad or untrue, and

are wonderful apt to imitate them. Col. 4.6. *Let your speech be always seasoned with salt, that is, discretion and prudence, that it may relish, savour, and season others well. Avoid all corrupt communication, foolish, and scurrilous words, and jesting, Ephes. 4.29. And be rather, you have great reason thus to do, and to endeavour their regeneration and salvation, because you have been instruments of their corrupt, sinful, miserable, and damnable estate by natural generation. If you be instruments under God of begetting them again, as furthering a new spiritual birth and life in them, and so of their salvation, it will add much to your comfort and crown at the day of your account: But if they miscarry and perish through your evil example, or neglect of due educating them, they shall die in their sins, but your Souls must answer to God for them at the day of death and judgment, and that may be very soon, and will be very sad for you.*

10. Busie them in some honest and fit imployment as soon as they are
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capable ; teach them to be good husbands and house-wives. Skill, diligence, and providence, are alone a good portion and livelihood, and many times far better than a bare portion though great.

11. Be not partial in manifesting your love to them, though Nature and Religion bind you to love them, and that tenderly. The partialness of many Parents in manifesting their affections more to one child than to another, hath many times been the occasion of very evil events, many times of undoing, sometimes of the death of one, sometimes of both, and so of all their children. There is a very sad story of this kind printed of late years. You know the story of *Jacobs* love to his *Joseph*; it was in part the occasion of his Brethrens envy, hatred, and conspiracie of his death, *Gen.* 37. 3, 4, 7, 18, 19, 20. Also of *Dauids* love to his *Abshalom*, also to *Adonijah*, and what grievous doings followed. That child whom the Parents so partially affect, many times proves the Parents greatest grief and trouble, as

were *Abfalom* and *Adonijah* to *David*; and juſt it is with God it ſhould be ſo: and the neglected child proves the greateſt comfort and credit. I grant, there may be ſpecial reaſons in one child more than another, that may move and draw the Parents affections, and that the Parents may love it and delight in it more; as in *Joſeph*: but take heed of manifeſting it further than may be for both their good.

Take heed alſo of being too coddling and indulging to your children, alſo of being too ſevere and rigorous; *Col. 4. 6. Ephes. 6. 4.* Too much coddling commonly ſpoils them, and makes them leſs loving, more careleſs to pleaſe, undutiful. And too much ſeverity and harſhneſs doth diſpirit them, makes them heartleſs, moriſh, diſreſpectful to their Parents, whom they think do not love but hate them.

Neither be too free and liberal to feed your children with money, nor too niggardly and cloſe handed; the one makes them proud, prodigal and ſpend thrifts; the other makes them heart-

heartless, discontented, and often to use very unwarrantable shifts to help themselves. The golden mean is best; a little with the Parents eye over them to see how they lay it out, encourageth them to husband their little well.

12. Teach them to be dutiful, and carry themselves with due respects to all persons. Good breeding is a great ornament, and gains love; but clownishness, disrespect & contempt.

13. And when they are grown up and to be put out, and disposed abroad, to a School, Calling, or in Marriage, be very careful to get the best Teacher, and the best Master or Mistress, for abilities, skill, honesty, & goodness; the best ordered family, where goodness and Godliness is practised, taught, and encouraged, and their everlasting welfare will be furthered: And such a Trade and Calling as is not only lawful, honest, of good report, credible and profitable, but also lutable to your childrens age, abilities, means to manage it, and to his mind and inclination.

But in Marriage be most especially careful to have a meet yoke-fellow and helper every way, a person as far as you are able upon due inquiry to judge, truly religious, of a good disposition, of honest parentage, provident and diligent in an honest and credible calling, with other suitable conveniences, as much as may be: but let the former by no means be neglected. *Prov. 31. 30. Favour is deceitful, and beauty is vain, but a woman that feareth the Lord shall be praised. 1 Cor. 7. 39. A little with the fear of the Lord is better than great treasure and trouble therewith, Prov. 15. 16.*

Also I advise all persons to deal plainly and faithfully, that nothing be pretended that in ordinary ways of Providence will not be found true. They that seek to deceive others, are commonly also deceived themselves, and justly. *He that walketh uprightly, walketh safely, Prov. 10. 9.* yet it is good providence to foresee as much as may be, & to prevent evils and inconveniences that may fall out. *Eccles. 2. 14. The wisemans*

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eyes are in his head; but the fool goeth on and is punished, Prov. 22. 3 And if any (says the Apostle) want wisdom (as who doth not more or less?) let him ask of God, who giveth liberally and upbraideth no man, Jam. 1. 5. Forget not in every undertaking to seek God first and last.

24. Children, learn to know and make Conscience of discharging your duties towards your Parents.

First, Honour your Parents; it is the express command of God, Exod. 20. 12. Ephes. 6. 2, 3. Honour thy father and thy mother; see what forcible Reasons follow, It is the first commandment with promise (says the Apostle, Ephes. 6.) namely, the first Commandment of the second Table, & has a great encouraging promise annexed to it, viz. long life, & with it prosperity, in those words, that it may be well with thee, and thou mayest live long on the earth.

Honour comprehends Reverence, obedience, and maintaining them in case of want.

1. Reverence them in your hearts as worthy of all respect and honor from

from you; and manifest it outwardly by your humble and reverend behaviour and carriage before them, lowly obeysance, hearkning unto them; by your modest silence before them; and when called to speak, by mild, humble, reverend speech to them, and of them; as *Joseph* did, bowing himself lowly before his aged father, though blind and could not see him, and much inferior to him in respect of his place and authority in *Egypt*, and himself a married man, *Gen.* 48. 10, 12. But worthy are those children to be blamed and shamed, that before their Parents are bold, loud, streperous, full of words, or stout, fullen and surly, not answering their Parents, or in a short snappish manner, as if their equals; are dogged, froward, pouting, rude. But most unworthy are those children, who having gotten a little wealth, or fine cloathes above their parents, are proud, and scorn them, or are ashamed to own and acknowledge their poor parents; and those also that despise, reproach, or curse their parents, such by the Law of God.

God were without mercy to be put to death; *Levit. 20. 9. Prov. 20. 20. Mat. 15. 4. The ravens shall pluck out his eyes, that mocketh at his father or despiseth his mother, Pro. 30. 17.* And be sure, those children, of what age, place or estate soever, that carry themselves undutifully or irreverently to their parents, shall be paid home in the same kind and full measure: God is righteous, but he will honor them that honour their parents.

2. Obedience is due unto father and mother in all things lawful, and which may stand with their obedience to God the Heavenly Father. *Eph. 6. 1. Children obey your Parents in the Lord.* There is the duty, obedience; and the limitation of it, *in the Lord*, for this is right, says the Apostle. Obedience is a true and real honour; reverence without this, is but complement; and this is the real and surest proof of dutiful children. This obedience must be shewed by a ready and cheerful doing what the Parent commands, and as he or she commands, and forbearing what the Parent forbids. But disobedience, and

and rebellion are great sins, and such persons are counted by the Holy Ghost as the vilest persons, sons of Belial, Deut. 32. 13. and the Apostle compares such to brute and unruly beasts.

3. Maintenance also is due unto Parents from the children in case of want, or need, to their utmost ability: to visit them in time of sickness, weakness and trouble, as Joseph did his father, Gen. 48. 1. comfort them in time of mourning and sorrow, as Jacobs children did, Gen. 42. 5. and relieve them in their wants, and nourish them, as Joseph did, Gen. 47. 12. and Ruth her good mother-in-law, Ruth 2. 8. And this is that which the Apostle requires of children; to requite their parents; which he calls, *a showing piety at home*, and says, *it is good and acceptable before God*. These things are contained under the word Honour.

Secondly, Children must love their Parents unfeignedly, for their great love and many respects to them; and to esteem them highly, as worthy all love, honour, and obedience from them.

Third-

Thirdly, Pray for your Parents daily, heartily, fervently.

Fourthly, If you observe any failings and infirmities in them (as alas! who living is without, being frail, sinful men, all subject to like passions and infirmities?) I say, 'tis your duty, above all others, to bear with them, and cover them in love as far as you can. Notable is the example of Shem and Japhet, Noah's sons, towards their father Noah, for which they were blessed, and Cham and Canaan for discovering their fathers shame cursed, Gen. 9. 22, &c. This is a duty due from all inferiors to their Superiors.

There are many strong and weighty reasons obliging children to the performance of all these duties; to reverence their parents both of them equally, to obey them also, to maintain them, love them, esteem them, bear with, and cover their infirmities. As,

1. Because you have your beings from them: you never had a being in the world, and so a capacity of being holy and happy to all
ever-

eternity without them. Therefore you owe unto them, next under God, your own selves, and all you have, and can do for them.

2. Because of the great pain and trouble in child-bearing, breeding, and bringing forth.

3. Their great pains, care, and trouble day and night continually, to preserve you and nurse you up, when you were the most weak, helpless, shiftless, and vilest creatures in the world, by reason of native corruption and original guilt.

4. For covering and clothing you when you were naked, and worse than naked, *all polluted in your blood*, Ezek. 16 3, 6.

5. For their continual care and cost in bringing you up to be able to shift and do something for your selves.

6. They intend that all they have laboured for, taken great pains and care, early and late, day and night, shall be yours in due time.

7. Especially for their many prayers, pains, and endeavors in instructing you, &c. that you may be born

born again, be new creatures, sanctified, and saved eternally.

Fifthly, *Give all diligence to learn of them; to get sound and saving knowledg, grace, and holiness; to be truly Godly, and live holily; to be justified, sanctified, and eternally saved.* Now while you are young, as soon as you are capable of doing any thing towards your salvation, in the use of means, before the world hath gotten room and possession in your hearts and affections; *Remember now thy Creator in the days of thy youth,* saith the wise Solomon, Eccles. 12. 1. Now you are most fit for that duty: now your minds and hearts are in some respects like clean white paper, free to receive any thing in, to write any thing upon. If the devil once ingrave wickedness in your hearts, and the world its sinful vanities, you are like to live always, die, and perish in your sins for ever, unless God be very merciful unto you. But if you get your minds and hearts seasoned with sound knowledg and saving Grace while you are young, you will be always good, godly and ever-

lastingly saved and happy. Oh ! it is a lovely thing to be Godly while young, to see young persons breathing and panting after grace and holiness, following hard after the Lord, and walking in the ways of God, as young King *Josiah* did, and young *Samuel* and *Timothy* ; a thing very pleasing to God. He delights greatly in such persons, communicates much of himself unto them, honors them much. When you come into years, you will have many worldly occasions and businesses to mind: besides, you do not know how soon you may die, how short your lives are, and how little time you have to get that which of necessity must be had, or perish for ever; namely, sound knowledge of the doctrine of salvation, true living Grace and holiness, your persons justified by the only righteousness of Jesus Christ, and so pardon of sin, reconciliation with God, & acceptance of your persons & services in the blood, and for the sake, merit, and mediation of Jesus Christ: for by Nature and your first birth, you were the children of wrath,

wrath, children and slaves to sin and Satan, walking in the lusts of the flesh, and fulfilling the lusts of the flesh, utterly unable to do any thing that is truly good and acceptable to God, or to avoid evil, and the wrath to come, as the Apostle and experience assures us, *Ephes. 2. 1, 2, 3. Titus 3. 3.*

Four things which a good old experienced Christian, but the last night before I wrote this, put some few of you in mind of, which I will here set down with some enlargement.

1. *To labour to get sin imbittered:* That is, to see and be truly sensible what an evil thing sin is, how filthy, hateful, dangerous, and damnable; that it may be bitter unto you, loathed, subdued, and mortified by you by all means, through the assistance of the Spirit of God, *Rom. 8. 13.*

2. *To be self-emptied:* That is, to see how empty you are of any thing that is truly and spiritually good in and of your selves; that the best performances even of the most holy persons are so imperfect, that they

must utterly renounce all confidence in them in the point of justification before God, *Isai. 64. 6. Luk. 17. 10. Rom. 3. 22. to the end. Gal. 2. 16.*

3. To esteem Christ highly, as only necessary to redeem you, justify and save you, and most worthy of all your love, service, and obedience.

4. To embrace holiness also, as that which is absolutely necessary to spiritual life and salvation, *Heb. 12. 14. 1 Pet. 1. 14, 15.*

To this end consider (and what I say to you in this, as also in the former things, I say unto all) consider seriously two things.

1. The torments of hell as most intolerable, caseless, and endless : Oh ! to suffer eternally without all possibility of an end, or any intermission, ease, or mitigation ; it is a thing most astonishing fully to consider of, and see into.

2. The joys, felicity, and glory of Heaven, in the presence, immediate, and full enjoyment of God himself, Jesus Christ, &c. and that for ever and ever, never to have any end, nor abatement. Such and so great, as mortal

mortal eyes never saw, nor ear heard, nor the heart of man can conceive, 1 Cor. 2. 9. Psal. 31. 19.

Sixthly, Children must learn to be mannerly; to know their duty towards all, and accordingly to carry themselves mannerly, loving, and with due respectfulness and courtesie to all sorts of persons, even to the meanest and poorest. Good breeding and carriage is very commendable and winning.

Seventhly, As you grow up in discretion and years, be faithful, diligent, careful and provident to look unto, and do your Parents business; the benefit will be all your own hereafter, and you will have the peace and comfort of a good conscience, in discharging your duty in the mean time and ever.

Eighthly, Employ some time every day in private, alone, in reading the Holy Scriptures, prayer, meditation on what you have heard and read; and labour to use and improve all Ordinances of Christ for your spiritual advantage and Souls benefit.

Ninthly, *Brothers and sisters must love one another* in a special manner, and be very willing and ready to do all good offices one for another; *Love as Brethren*, saith the Apostle, because of the near relation one to another in the flesh: for brothers and sisters to live at variance, or as strangers one to another, is sinful and shameful. What! should not they love and live lovingly one with another, that were begotten of the same father, or born of the same mother, lay in the same womb, fed at the same breast and table, and frequently plaid together? If any of you be faulty (I can accuse none) for shame let it be so no more; but labour to be cordially united in love, and help one another in all well doing, especially in the way to Heaven.

Lastly, *When you are grown up*, and desire to change your condition, and dispose of your selves abroad in a calling, place, and especially in way of Marriage, observe, I pray, these few directions, and God will be with you to bless and prosper you.

1. Resolve on nothing till you have

have first acquainted your Parents (or Guardians that are in place of Parents) and have their consent and advice : you have your being and education , breeding and bringing up by their care, pains, and charge , and therefore do owe your selves to them ; and therefore should do nothing without their consent and advice.

2. Be earnest with God in prayer for direction, and a blessing on your undertaking , most especially in the choice of a yoke-fellow. God is the great disposer of all things, and most wise, yea, only wise, *1 Tim. i. 17. Houses and riches are the inheritance of fathers, but a prudent wife is from the Lord, Prov. 19. 14.* Therefore be sure to seek unto God for a meet yoke-fellow, as the gift of God.

3. Let Godliness in a yoke-fellow be that which above all you desire, and endeavour after to find in an helper. Never marry with one that is not truly religious ; and though Religion alone is not sufficient to make a fit match , suffer not your selves to be corrupted with the
worlds

worlds false glosses of beauty, wealth, or the like; neither cross the rules of Nature, in too much disparity of age, or degree, or in robbing Parents of their right; marry not with any of evil report, for beauty or lucre sake: among all the ends of marriage mentioned in the Scripture, 'tis observed, there is none to make one rich, or worldly great.

They that look only or chiefly at beauty, parts, riches, or other worldly advancements, many times have that which they desire, but little comfort with it; often a cross, and sometimes a curse with them. He that would have Gods blessing on the marriage, must invite God to the marriage: he that would have not his wine turned into water, but his water turned into wine, must invite Christ to the wedding: he that would have Gods favour and blessing, must ask his leave and presence, and follow his direction by his word and gracious Providence. Be not hasty, but wisely deliberate and considerate, ere you pass over yourselves, liberty, and all for so long a term.

term, as during life ; much less sell your selves and your liberty, and comfort, only for worldly estate, wit, or beauty, though never so great, and be always a servant for these uncertain and unsatisfying things. And it is good to express before engagement, what you expect both for piety, and all other matters, of habitation, manner of living, order of family, and the like. This is the way to have marriage a merry age, matter of much comfort.

25. *Masters*, you to whom God has given the honour of being Masters and Governours of a family and servants,

1. Know I pray and remember, that most of the before-mentioned duties incumbent on Parents, concern you also to practise towards your servants, as to instruct them in the grounds of true Religion, to pray with them and for them daily, read the Scriptures before and to them daily, and see that they be present and do attend with reverence, both at private duties, as prayer, reading the Scriptures, repetition of what
has

has been heard, and the publike Ministry of the word; and that they also do read the Scriptures often, examine them what they do remember, help them what you can, and give them a good example in all things.

2. When they do well, encourage them; restrain them from evil, and from evil places and company. And when they do ill, reprove them, but privately; shew them their error, and the evil of their ways in love; that they may see you seek their good as well as your own, and the faithful discharge of your duty to God and them.

3. Rule them not with rigour, harshness, or bitterness; use them not as slaves, but as fellow servants to Christ, with love and gentleness, forbearing threatenings as much as may be, that they may serve you out of love, and for conscience sake. Rigour, bitterness, harshness, foul language, are hateful to God, and often do much hurt, make many morose, careless, some distracted, and others desperate; but love, gentleness, and good

good usage, hath often done much good, even on difficult natures; and your authority must be improved for their edification, and not for their destruction, 2 Cor. 10. 8. And if they reply (when reprov'd) soberly, hear their defence and reasons, as Job did, Job 31. 13.

But be sure you command your servants and children nothing but what is lawful, just and equal, and agreeable unto. nothing that is against the Law of God, which must be all our rule; for so doing, your selves will be guilty of a double fault, and suffer most in the end; and I would gladly prevent your dashing on this rock and all others.

4. Allow them time convenient, as for your work, so for Gods service, publike and private duties of Religion and piety. It is not enough to instruct them, and blame them for omissions, but you must also allow them convenient time; it will be no let to your work and business, but a whee rather, bring a blessing on your affairs, as Abrahams servant did, Gen. 24. 12; 27. 42, 48, 52.

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But lamentable is the carelessness, and negligence, (I might say, the prophaness) of most Parents, Masters, and Governours of families, who have no duties of Religion performed in the family, not so much as prayer ; but live like Heathens and Infidels, only work, eat, drink, sleep, play, and the like worldly things, but no service of God, or very rarely ; sometimes some have a short, heartless prayer at night : yea, it is to be feared, and I have too much reason to think, that some, even whom I know, and no doubt many others, and I therefore mention it, that they might see their sin ; such, I say, which make a fair profession of Religion, and do attend, I think, constantly on some of the best Preachers, and yet have no family-duties, or but seldom. This is very sad, that that which should be minded principally, the worship and service of God in the family, is either wholly neglected, or least minded. It was otherwise with *Abraham, Joshua, Job, David, Daniel*, and all that ever truly feared God, *Gen. 18.*
19. Josh.

19. *Josh. 24. 15. Daniel three times a day, Dan. 6. 10, 11, 12. David seven times a day, Psal. 119. 64.*

5. Employ them well in lawful employments, but do not over-burden them. *A good man is merciful unto his beast, saith Solomon, much more to his servant.*

6. Be careful for them, both in health and sickness; provide all things needful and convenient for them, and in due seasons. Allow them convenient time for rest, recreations, and to mend their apparel; and allow them for their work a suitable reward; *the laborer is worthy of his hire.* Let poor labouring men especially be fully paid for their work, whether they work with you or for you. God hates oppression. Do not work on the poor mans necessity; you would not be willing to be so served your selves. Do nothing in this kind but that which is just and honest before God and all men. Remember you have a Master in Heaven, to whom you must give an account; and there is no respect of persons with God, *Ephes. 6. 9.* And though some poor labouring

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men will be glad at some times to do any thing to get a peny to supply necessities ; yet sure no honest man, or that fears God, will work on such a man or womans necessity: to pinch men that labour of their necessary and convenient food, apparel, or wages; to deny them their just due, defer them when they stand in need of it, abridge them of their necessary rest, abate them in their wages, or work on poor mens necessity (as the manner of some wretched Masters is to do) is hateful to God, who is merciful, and will surely avenge the poor that cry unto him, and severely punish such wretched Masters.

7. Teach them their Trade who are put as Apprentices to you. It is a great sin to keep them ignorant of the lawful ways, and the managing of their Calling; a robbing of them, and frustrating the end for which they were put to you. As for the Mysteries, or rather mysterious iniquities many men use in the managing of their Trades and Callings, let the wicked keep to themselves, whereby many to wonderment, quickly grow rich;

rich; but fear you God. It is an old saying, Plain dealing is a Jewel, but he that useth it shall die a beggar: but it is better to die a beggar, than a knave; to die poor and go to Heaven, than to die very rich and go to hell, 1 Cor. 6. 9, 10. The only sure way under Heaven to have a blessing on whatsoever a man hath, and Gods favour, whose loving kindness is better than life, is to deal truly, justly, and faithfully with all men, in all things. I will not condemn any whom I see or hear of, that suddenly get great estates; but I cannot imagine how some men should get such vast estates as they do in a few years, if they do not use some subtleties, or ways more than are honest. But they stand or fall to their great Master; I do but give some men an *It*, God grant the faulty may make use of it; I touch not others, unless by way of caution.

8. Teach them also to be careful, diligent, and provident for themselves in an honest way, that they may see you mind their good as well as your own; it will both do them

good, and make them more careful to manage your business for your comfort and benefit.

9. When you have a good servant, especially one that feareth God, and makes conscience of his ways, esteem highly of him or her; bless God for, and make much of such, and use him as a brother, or her as a sister in Christ, and a good gift of God, *Philemon v. 16.*

26. *Servants*, you that are actually engaged, or yet free, and intend to be such, let me mind you also of your duties, and make Conscience of performing them, as you tender your own good.

First, as much as in you lieth, while you are free, or when you shall be free and intend to engage again, make choice of a Godly family; of such Masters, Mistresses, or Dames, and families where piety and good Conscience are exercised, and Religious duties constantly performed and encouraged, as you tender the everlasting good and welfare of your precious and immortal Souls. Be not so deluded, as for a little, no nor for

a great deal of worldly wages or respect, to neglect your precious souls. Evil and ungodly families, have undone many a hopeful servant both in soul and body; yet most endeavor to get into families where they may get most wages, or other worldly respects, without any regard to piety, & the best things, Gods glory or their eternal estate, and prove accordingly; and many repent sore when it is too late, when they are called by death to give an account of themselves and their time unto God the Judge of all the world.

Secondly, Having made a good choice, or being in a Religious, Conscientious family, bless God for this; be willing, ready, and forward to joyn with them in all Religious duties, and to learn of them, improve your opportunities, and continue there so long as you intend to be servants to others; if you may continue, change not for worldly respects and advantages only, to your prejudice in spiritual things.

Thirdly, Being servants, of whatsoever rank, sort, or condition, birth

as ere you were before, yet being servants, know, and make conscience of the duty God and Nature require of you.

As 1. Be obedient to them that are your Masters according to the flesh; that is, to fleshly and bodily Masters, of the same common nature with your selves, in all things lawful, and that may stand with your obedience unto Christ, your heavenly Master and absolute Lord: so God himself expressly commandeth, *Ephes. 6. 5. Colos. 3. 22.* Yea, though they were before inferior to your selves in divers respects, and are still froward, harsh, cruel, ungodly, *1 Pet. 2. 18.* not onely to the good and gentle, but also to the froward, in all things. So *Colos. 3. 22.* that is, in all things lawful, all things that may stand with Gods command, that may tend to the glory of God and their Masters good; for soul, body, or outward being in the world, not in things sinful; for we may not think that God would have any servant to obey his earthly Master contrary to his own will and rule, who is the Supreme and absolute

lute Lord over men and Creatures.

And when I say and use the word *Masters*, I understand as the Apostle doth, both *Senes*, the *Mistress* and *Dante* also, as well as the man. And great is the benefit servants procure to themselves by faithful obedience to their Masters.

Now for the *manner* of your obedience, I must put you in mind of what the Spirit of God hath set down for your direction and practice.

1. *With fear and trembling*, Eph. 6. 5. that is, with an awful fear of offending or displeasing them, in doing what is required for matter or manner: for a slavish fear or dread is not here meant or allowed, especially in Christian servants, who are spiritually free; but a careful reverential fear, a fear of punishment or just displeasure (as aforesaid) is to be used, Rom. 13. 3, 4.

2. *In singleness of heart*, Ephes. 6. 5. Col. 3. 22. that is, truly, sincerely, from the heart, not hypocritically, or in dissimulation, but heartily, as in

in the sight of God, who seeth and knoweth your hearts.

3. *Not with eyes-service as men please*, Ephes. 6. 6. that is, not with a meer outward service; only to satisfy the eye of man, and to please man, which is hypocritical; or to be diligent, nimble, and careful while the Masters eye is upon them; and when his back is turned, and he gone, to be idle, lazie, careless, doing nothing at all, or little, or to halves, which is Pharisaiical, a defrauding & deceiving of the Master, both which are hateful to God, and displeasing to man. A servant ought to do his Masters will and command heartily, as to the Lord, with care, diligence, and faithfulness; when he is absent and far off, as well as when he is present and looketh on; because God requires it, and seeth, and will call him to account.

4. *With good will, doing service as to the Lord, and not to men*, Ephes. 6. 7. that is, not only in singleness, but also, readily, cheerfully, and desiring that it may be for the Masters profit and

and benefit; which argues a good will to their Masters.

5. *Not answering again*, Titus 2. 9. that is, not gainsaying, reasoning, and arguing, cavilling against it; yet may a servant, and ought, in some cases, humbly to shew his reason against the doing of this or that; or after this or that manner, when he verily beleeves it to be sinful and unlawful, or tending to his Masters prejudice and disadvantage, as *Naamans* servants did, 2 *Kin.* 5. 3. & 13.

2. *Be careful to serve your Masters with all faithfulness*, Tit. 2. 10. 1 *Cor.* 4. 2. as it is said of *Moses*, Heb. 3. 5. *Moses was faithful as a servant*; that is, with faithfulness, diligence, and care to manage your Masters business as may be most for his benefit, as *Joseph* did.

This faithfulness must appear in dealing truly with him in all things, endeavoring carefully to keep, preserve, and manage your Masters goods to his advantage; look to his cattle, children, person, credit, keep his secrets, and do all things faithfully, that you are intrusted to do;
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not purloining, imbezeling, wasting, or unnecessarily spending your Masters goods, for that is dishonesty, next door to robbery; not suffering through your carelessness or negligence any hurt or damage to come to your Master, or to any person or thing he hath; for that is unfaithfulness; and as you deal with others, others no doubt will hereafter deal with you.

13. Be careful to give all due reverence and respects; hear what the Apostle saith; 1 Tim. 6. 1, 2. Let as many servants as be under the yoke, count their own Masters worthy of all honour; Observe and understand, that many of those Masters the Apostle then spake of, were Infidels, Heathens, Idolaters, and otherwise laid on heavy yokes, which he expresses by the word yoke; and their slavery, by being under the yoke; and though their servitude was an heavy burden, a yoke, to serve them which were Idolaters, and enemies to the true God and Jesus Christ, whom the Christian servants believed in, loved, honoured, and served

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in their spirits ; and perhaps many of them in other respects very unworthy men : yet being, and while they were their Masters, the Christian servants must count them, and accordingly carry themselves towards them, as worthy of all honor from them, as their Masters, and next under God over them. And observe his reason, which is very good, *That the Name of God and his Doctrine be not blasphemed, v. 1.* that is, evil spoken of by the Heathen Masters : for if they should refuse to serve their Masters, or to reverence them, though Infidels, under pretence of their Christian liberty, this would occasion their Infidel Masters to reproach the Christian Religion, as if it taught them disobedience, pride, and undutifulness. Much more then should Christian servants cheerfully and gladly serve and honour believing Christian Masters, especially such as are truly religious, godly, and conscientious, as *ver. 2.* shews: *And they which have believing Masters, &c.*

And this reverence must be inward, in the heart ; otherwise it is
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hypocritical; and must be expressed outwardly in their speech and words to them, and of them behind their backs; it must be also spring, humble, mild, the truth, and at a fit season, & by forbearing to speak when the Master seems to be unwilling they should speak any more at that time. Also in their behaviour and carriage, dutiful submissive obedience or courtesie to them, standing modestly, decently, and humbly before them, uncovered, and the like usual reverend respectful carriages. All which reverence and humble respects is due also from children to their Parents; yea, and also from wives in some degree, to their own husbands, who in many things have a joynt authority & power with their husbands, *Eph. 5. 33.* therefore the rather is due from servants to their own Masters, who are in a far inferiour condition than wives. Wherefore sauciness & boldness, in speaking without respect, as if equals, replying again and again, stoutness, grossness, that will not answer when they are spoken to, or crossly, or fire away in a passion, or flap him in

in the mouth with a lye, pride in not giving the title due to the Master, because it may be, he is poor or mean, or not very wise; muttering and murmuring are carriages very unworthy, to be condemned, though from a Christian servant to a Heathen Master; much more, if to a Christian Master; worst of all, if to a godly Master.

4. *Patiently bear reproofs, and correction also, if you meet with them, even when you do well, much more if forevil doing; it is both a sin and shame to murmur, complain, or be impatient: 1 Pet. 2. 18, 19. Servants, be subject to your masters, with all fear, not only to the good and gentle, but also to the froward; for this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully; for what glory is it, if when ye are buffeted for your faults, ye take it patiently? but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God, for even hereunto are ye called, because also Christ suffered for us, leaving us an example that we should follow him, who did no sin, nei-*

ther was guile found in his mouth. See, here is Gods command, Christs example, their own duty, comfort and benefit to themselves, do all bind servants to a meek and patient bearing of reproof and correction, blows also.

5. Bear with your Masters infirmities; for the best of men have their infirmities, are subject to like passions as other men, as 'tis said of *Elias*, *Jam. 5. 17.* as you your selves also have yours; and therefore make conscience of bearing with them in others, especially in your Governors, concealing and covering them in love, as much as may be. It is a sinful thing to publish or blaze them abroad, to the discredit of their Master; & is indeed to their own discredit & shame in the end: yet it is too common for servants when they meet together, to talk of, and blaze their Masters and Governors infirmities, and secrets also, that others abroad know what is said and done secretly in the house. Such the Holy Ghost condemneth as tale-bearers, *Prov. 11. 13. and 20. 19.* and the Apostle, as

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tatlers and busie-bodies, wandring from house to house, and speaking things they ought not, 1 Tim. 5. 13. I say also, it redounds to their own discredit and shame; for who will credit or like such as tattle abroad, what they see or hear at home? or knowingly receive, or willingly retain such in their houses? All sober persons will utterly dislike and condemn such persons for so doing.

To back all these duties, and put all servants on to make conscience of performing these duties, consider these weighty Reasons.

1. The will and express command of God, as you have heard; so that in a willing neglecting any of these, you sin against God, and provoke God against your own souls.

2. You wrong your Masters, whose good you ought to endeavour heartily, and honour their persons and authority.

3. The great reward you shall receive, if not of men, yet to be sure of God, who has undertaken to be your pay-master, Eph. 6 8. *Knowing that whatsoever good thing any man*

doth, the same shall he receive of the Lord, whether he be bond or free.

4. The place Masters are in, namely, over you in the Lord, as your Head and Governour, and you in the place of subjection to them; so that whatsoever the birth, parentage, estate, parts, or former conditions of any of you were; yet now being servants by your own voluntary choice, or Divine Providence, you must be subject, and do the duty of servants; and it is much better to do that cheerfully and faithfully which must be done, and will be much for your comfort and benefit.

5. The faithful discharge of these duties is a good way to adorn the Gospel, credit Religion and Godliness, honour the Name of God; the contrary will be an occasion of blaspheming the Name of God, and of the Gospel, and the ways of Godliness, 1 Tim. 6. 1. Titus 2. 10. and hindring the good of Souls.

6. This is one end of your calling to Grace, to serve others faithfully; 1 Pet. 2. 21, 22. whereunto also you are called: though the place speaks especially

ſpecially and particularly of ſuffering patiently for well-doing, yet excludes not the other, but includes it.

7. Fellow-ſervants muſt be loving one to another, and be a help and comfort one unto another in all well-doing, and by all lawful means as much as may be, that their lives may be more ſweet and comfortable to themſelves, more pleaſing to God, and their ſervice more acceptable unto their Maſter, and give one another and others a good example of faithfulneſs, diligence, chaſtity, ſobriety, goſlineſs, and all Chriſtian virtues, and well-doing.

8. I might add, there will be a day of Death and Judgment, in which both Maſters and ſervants muſt give an account unto God the Judge of all the world; how they have carried themſelves in their relations one towards another, 2 Cor. 5. 10. Eccleſ. 12. 14.

27. Laſtly, *To thoſe that are poor in the world*, I muſt add a few words particularly, for their comfort and direction; and I pray obſerve them well.

B. If now for your comfort, you be truly Godly, that is, know God and Jesus Christ savingly; and if you do truly desire to believe, and endeavour to serve God daily and faithfully, though but weakly, as your education ('tis probable) hath been but mean, then you are rich and great in the sight of God. God is your Father, and Jesus Christ your Redeemer, Justifier and Saviour, the Holy Spirit is your Sanctifier and Comforter, and Heaven your inheritance; all is yours, if you be Christ, 1 Cor. 3. 22, 23. Bless God with all your Souls, serve him with all your heart, you are happy, in a far better condition than many thousands, though you have little or nothing in the world, and they have hundreds or thousands by the year, if they be Christless, ungodly, and graceless, and such I am confident some of those to whom I intend this are. Fear not, you shall never want things necessary, any thing that God your Heavenly Father knows to be good and necessary for you. Consider *Psal.* 34. 2, 10. & 84. 11. *Rom.* 8, 32. He that

*Spared not his own Son, how shall he not
 with him freely give us all things? Con-
 sider well Mat. 6. 25. to the end: where
 you shall read how Christ argues for
 your comfort and ours also. Where
 God gives life, which is the greater &
 better gift, says Christ, he will give
 meat and drink, which is the lesser;
 and he that gives a body, will give rai-
 ment, which is the lesser good. He
 that will give a hundred or thousand
 pound to his childe, will not be
 wanting to give him a little meat,
 drink, and clothes, a few shillings for
 his present necessities. He that
 cloth s the field with grass and corn,
 and the Lillies, that neither toil nor
 spin. Yea, He that feeds the ra-
 vens, kites, and other Birds and
 Beasts that live on prey; God pro-
 vides for them, when they awake in
 the morning; they sing and are mer-
 ry, and yet they do not know where
 they shall have one small bit; and
 they praise their Maker in their kind,
 depend on him without distrusting
 or carking distrustful cares, and he
 provides for them every one food
 convenient in the due season. Read*

Psal.

Psal. 104. 27. 28. and 147. 15, 16.
How much more will he provide for
you, who truly desire and endeavor
to serve and fear him? Be not faith-
less, but believe. But

2. If you have not true saving
knowledge and sanctified Grace, an
interest in Jesus Christ; if ignorant,
or unholy, and unrighteous, then I
beseech you, whatsoever you do ne-
glect, yet neglect not any longer to
give diligent endeavour to get
sound knowledge of the things that
concern your everlasting welfare: Be
diligent to get sound knowledg, sa-
ving Grace, true justifying faith, sin-
cerely to repent, love God, and
make conscience of serving him dai-
ly and faithfully according to his re-
vealed will in his word. If you first,
that is, chiefly and above all worldly
things, *seek the Kingdom of God and
his righteousness*, the righteousness of
Jesus Christ for your justification,
and the righteousness of an holy and
upright conversation, *all outward
things shall be given to you of God*; you
have Christs own word for it, *Mat. 6.*
33. you being careful and diligent
to

to use lawful means in some honest
employment.

*Objc^t. Alas ! (may some say) we
are poor , have no time ; all our time is
little enough to get a sorry livelybood ,
and poor rayment , otherwise had we
time , we should be willing .*

*Ans^r. Yea , Why ! hath not God
set apart a whole day , the Christian
Sabbath , or Lords day , one day in
seven , in a special manner to provide
for your precious and immortal
Souls ? Spend that well and consci-
entiously , in using the means to get
knowledge and Grace , and you
will have no cause to complain of the
want of time . So that this is but an
idle excuse of an unwilling mind
in too many . Besides , you may ply
your worldly calling on the six days ,
and yet have many an opportunity
in the six days to think of better
things , of what you have read or
heard on the Lords day , and to put
up many a request to God , for know-
ledge , grace , and holiness .*

2. That , namely to neglect the
Sabbath and other opportunities on
the week days , is the way to be al-
ways

ways ignorant, poor, miserable, and cursed also. If you do neglect God, no wonder if he neglect you; but if you seek him, and to your power, craving assistance from him, to serve him to the best of your power, he will be found of you, and provide for you, *Mat. 7. 7, 8, 9.*

3. Know, that to learn to know God and his will, and to serve him daily and faithfully, out of conscience, love, and obedience, is the only necessary thing, absolutely necessary to serve God, and so to save your own souls, the great end of your creation, living and being in the world; neglect this, and you do nothing at all that is absolutely good and necessary, that will stand you in any stead, or do you any good when you must die, and to eternity. Without this, no obtaining Heaven, or escaping Hell. Whatsoever you get in the world, yet without true piety and holiness you must perish eternally. Oh! that word eternally is the most astonishing, to be always, for ever and ever in the torments of hell with the Devils; after ten hundred
thou

thousand years are past, to be as far from an end of misery, as the first day it began, because it never shall have an end. Oh ! that will be ten thousand times worse than to be always very poor and miserable in this world.

Therefore 1. whatsoever you do, I beseech you for the Lord Christs sake, do not neglect this one necessary thing, to learn and practice daily to serve and glorifie God, and to enjoy him for ever.

2. And be also diligent in some honest and lawful imployment, careful; and provident to get, keep, and save what you honestly get, for your comfortable being while you are here. Cast off all distrustful, carking cares, thun idleness, laziness, vain and unnecessary spending of what you honestly get; be diligent and provident, Pro. 10. 4. *He becometh poor that dealeth wth a slack hand, but the hand of the diligent maketh rich.* Prov. 12. 24. *The slothful shall be under tribute, but the hand of the diligent shall be made fat,* Prov. 13. 4. Read also Pro. 21. 5. and 22. 29.

And

And be always truly thankful for, and contented with what you have, whatsoever it be, 1 Tim. 6. 6 *Godliness with contentment is great gain. Pray daily, for a blessing on your labour, serve him faithfully, and he will provide for you. This is the way to have always so much as the most wise God and gracious Father seeth best for his people, Mat. 6. 33. Psal. 84. 11. And be sure in what want or strait you shall at any time be, to use no unlawful or unwarrantable means to help your selves, as lying, stealing, defrauding, over-reaching, for that is the way to be always poor, and cursed also of God, in your souls, body, and name.*

I have observed some sorts of poor people, which I cannot but much pity, blame, and condemn, as they justly deserve.

1. One sort is those that are ignorant, pitiful ignorant, many of them loose also and prophane, and are content and willing to be so, will take no pains to know and serve God as they ought and might, and be better. These are like to perish eternally

nally. These also bring up their children in ignorance and irreligion, and many times idly also, & so help to fill the world with persons ignorant, loose, prophane, ungodly, and beggars also, to the great shame of Christianity, and great impoverishing the Common-wealth they live in; increasing the number of Atheists, prophane persons, and the Devils Kingdom, and hell in the end. The Lord open their eyes, and awaken their consciences to see whether they are going before it be too late.

2. A Second sort is, of those that are idle, lazie, trifle away a considerable part of their time; sometimes half a day, a whole day and more in a week. God says, *Six days shalt thou labour*, *Exod. 20. 9.* Solomon says, *What thy hand findeth to do, do it with all thy might*, *Ecc. 9. 10.* The Apostle says, *He that will not labour, neither let him eat*, that is, do not pity him, do not relieve him, unless in case of extreme want, *1 Thes. 3. 10.*

3. A third sort are those that will work hard, and as soon as they get a little mony, will go to the Ale-house,

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and

and spend it there, to the dishonor of God, abuse of his creatures, and themselves; mispence of necessary and precious time, bringing guilt on their Souls, & distempers, and sometimes death, by drinking or quarrelling, on their bodies; and wrong their poor wives and children, who at home pinch hard for it, which otherwise might be comfortably provided for. It is great pity a severe Law is not made and put in due execution against such guzzling fellows, and on the Ale-houses and persons that harbor the very sinks of sin, irreligion and Atheism, many of them.

4. A fourth sort are those that are given to fingering and filching any thing of other mens which they can lay hand on, and fairly carry away, and think all is gained that is so gotten: whereas, alas! they little consider, that for this very thing God may, and often doth blast and curse that little they have gotten honestly. 'Tis Godliness only, that with contentment is great gain, 1 Tim. 6. 6. for it hath the promise of this life, & the

good things of this life,) and that which is to come.

5. I may add a fifth sort; some few, which are those that having by their labour gotten a little money, either lavish it out in some finery, or dainty fare, and strong drink above their ability (in a moderate way, at some special time, is not to be blamed.) And so feasting as it were one day, and then are forced to fast or go with an empty belly two or three days after: whereas a wise husbanding that little they get, might supply their wants at all times something comfortably.

Thus living and walking according to these and the former rules and directions, none need to fear either want or death, but may comfortably say with *David*, *The Lord is my shepherd, I shall not want*, *Psal. 23. 1.* and apply that of *Isaiab*, *Isa. 57. 2.* *He shall enter into peace, they shall rest in their beds.* None need to fear want, that hath an All-sufficient God, and a most tender Father to provide for them; nor need to fear death, seeing to die to a Godly man,

is to enter into peace; and rest in his bed : none fear to go to bed, when they know they shall rest.

Obj &c. Thus to live, (perhaps some will say, or at least think) were to banish all joy and comfort, and to live an heavy, mopish, melancholy life.

Ans. 1. The world is much mistaken and deceived. The Godly man is forbidden or debarred no joy, natural or worldly, that is lawful and convenient for matter and other circumstances; but only meer carnal, sensual delights, and others, when, and so far as they are evil in respect of circumstances; which worldly delights, so far, worldly and voluptuous men must and will repent of, when they shall give an account of themselves and their sinful pleasures and delights unto God.

2. None under Heaven have so much true joy, delight and content, as the truly Godly man hath, or may have; even the most strict and most religious of them. But indeed their joy and delights are not carnal, but spiritual; not outward in the face, voice and lungs, but inward in the heart,

heart, a true, sound, solid joy; but the joy of worldlings is a slight, superficial underling joy, of the body, not of the soul, like the flash of a bayon in the fire, or straw, it will make a great flame and noise, but yeeld little heat; it doth scorch rather than heat kindly, and is quickly gone and out; but the Godly mans joy is in his soul, Luk. 1. 46, 47. Psal. 13. 5. and 33. 21: a substantial hearty and lasting joy. What greater joy can there be? What greater comfort, and cause of rejoycing, than to know and be assured, or have some comfortable grounds of hope that they are freed from the reigning and condemning power of sin, from the destroying power of the devil, death, and hell, have their sins pardoned, God reconciled, Christ to be their Saviour, God to be their Father, the Holy Ghost to be their sanctifier, instructor, guide and comforter, and Heaven to be their everlasting inheritance; and that in the meantime, all things, even the worst, shall work together for their spiritual and everlasting good, comfort, and happiness.

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the all wise and over-ruling gracious Providence of God: Rom. 8. 28. Psal. 25. 10. Therefore says the Apostle, Phil. 4. 4. *Rejoyce in the Lord alway, and again I say, Rejoyce.* Such a joy as the world can neither give nor take away, nor understand, Isa. 9. 3. Prov. 14. 10. John 16. 22.

Object. 2. Yet again, possibly some may think, this seems to be too much preciseness and niceness, more than needs: *What shall none go to Heaven, but such as live very precisely and strictly?*

Ans. I cannot deny, but many shall go to Heaven; yea, all that are truly Godly, and live holily, though they are not of so strict a life as some are. But

2. I never heard or read of so much as one in all my life, that was truly Godly, that thought himself too holy and strict; but of many (no doubt truly Godly & strict) who have complained, and were troubled that they were no more holy and conformable to the will and Law of God, and to Jesus Christ. Read and consider David, Psal. 119. 5. 14, 15, 16, 33, 34. and many other places, Paul also

Rom.

Rom 7. 18, 19, &c. and Phil. 3. 9, 10, 12, 13, 14.

3. I say also, that even wicked, loose, prophane persons, when themselves come to die, if the eyes of their understandings be truly open, and conscience awaked, they will justifie the most holy & strict Christians, and heartily wish that themselves had lived so: I have heard and seen some do so on their sick beds, when they had dying thoughts.

4. Consider what Christ saith and commandeth us, and all men, Mat. 5. 48. *Be ye perfect, even as your heavenly Father is perfect.* and what the Apostle saith and enjoyns in the name of God, 1 Pet. 1. 15, 16. *As he which hath called you is holy, so be ye holy in all manner of conversation: Because it is written, Be ye holy, for I (that is, God or Christ) am holy.* Now who can be perfect in this life, for degree, as God our Father in Heaven is Holy? And who can be so holy in all manner of conversation while in the state of mortality, as Jesus Christ is holy? yet this we are all commanded to endeavour after here.

And

And now dear Friends and Christians, give me leave to add only a few choice places of Scripture to be always ready at hand, and before your eyes.

Ephes. 4. 22, 23, &c. Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. And be you renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness: Wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another. Be angry (namely, when there is a just cause) but sin not, let not the Sun go down upon your wrath, neither give place to the Devil. Let him that stole, steal no more, but labour with his own hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouths, but that which is good for edifying, that it may minister grace to the hearers. And grieve not the Holy Spirit of God, whereby you are sealed up unto the day of redemption. Let all bitterness, and wrath, and anger, and

and clamour, and evil speaking be put away from you, with all malice. And be ye kind to one another, tender hearted, forgiving one another, even as God for Christ sake hath (or as you desire God should) forgive you.

Phil. 2. 1, 2, to 7. If there be any consolation in Christ, if any comfort of love, if any fellowship in the Spirit, if any bowels of mercy, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife and vainglory, but in lowliness of mind, let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of another. Let this mind be in you which was also in Christ.

Rom. 12. 1. I beseech you by the mercies of God, Brethren, that ye present your selves a living sacrifice, holy and acceptable unto God, which is your reasonable service; and be not conformed to the world, but be ye transformed in the renewing of your minds.

Phil. 4. 8. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are

are pure, whatsoever things are lovely,
 whatsoever things are of good report;
 if there be any vertue, if there be any
 praise, think on these things.

1 Pet. 3. 8, 9, 10, 11. Be all of one
 mind, having compassion one of ano-
 ther, love as Brethren: be pitiful, be
 courteous, not rendering evil for evil, or
 railing for railing, but contrariwise
 blessing, knowing that ye are thereunto
 called, that ye should inherit a blessing.
 For he that will love life, and see good
 days, let him refrain his tongue from e-
 vil, and his lips that they speak no guile.
 For the eyes of the Lord are over the
 righteous, and his ears are open unto
 their prayers; but the face of the Lord
 is against them that do evil.

Colos. 3. 12, 13. Put on therefore
 (as the elect of God, holy and beloved)
 bowels of mercies, kindness, humbleness
 of minde, meekness, long-suffering, for-
 bearing one another, and forgiving one
 another: if any man have a quarrel
 one against another, even as Christ for-
 gave you, so also do ye. And above all
 things put on charity, which is the bond
 of perfectness. And let the peace of God
 rule in your hearts, to the which ye are
 cal-

called, in one body, and be ye thankful. Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in Psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of our Lord Jesus Christ, giving thanks unto God and the Father by him.

Act. 26. 32. And now Brethren, I commend you to God, and the word of his Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

2 Cor. 13. 11. Finally, Brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of peace and love shall be with you.

Heb. 13. 18, 20, 21. Pray for us, for we trust we have a good conscience in all things, willing to live honestly. Now the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ.

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1 Pet. 5. 10, 11. And the God of all
Grace, who hath called us to his eternal
Glory, by (or in) Jesus Christ, after
that ye have suffered a while, make you
perfect, stablish, strengthen, settle you
To whom be glory and dominion for ever
and ever, Amen.

Now, dear Christians, Brethren,
and friends, consider what I have
written, and the Lord give you
understanding in all things; and
forget not to pray for him and his,
who is

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1670.

Your very affectionate kinsman and
friend so love and serve your
Souls good, while he is

T.M.



